

A
GLIMPSE
OF
Eternity.

Very Useful
To Awaken Sinners,
and to Comfort Saints.

Profitable to be Read in Families,
and Given at Funerals.

By ABR. CALET.

These shall go away into Everlasting Punishment, but the Righteous into Life Eternal, Mat. 25. 46.

'The Third Edition, with Amendments.

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To the Reader.

BEing importuned to peruse this Book, in order to another Impression, I have read it over with the greater Dilligence; and the more I read, the more I must needs say I am delighted with it; not only for the Excellency of the Subject, but also for the accurate handling of it. If the Books penn'd by the Jesuit Drexelius, and by Cardinal Bona, treating of Eternity, put into an English Dress, have found much acceptance, methinks this Choicè Discourse, written in our Mother-Tongue, by an Eminent Protestant Divine, should be greedily perused, and heartily embraced by all sound Protestants: Since such will be more apt to confide, that the Notions are Orthodox, when Communicated by an able Teacher of their own Profession, who paints for Eternity, in a more excellent Sense than Zeuxis did, giving Life to each Head from the Infallible Oracles of God, and embellishing the Whole not by Engrav'd Pictures, but pertinent and delightful Enlargements from both Divine and Humane Story; apt Resemblances, and acute Sentences, still consonant to the Gravity of the Matter. Here's a Method very easie and natural, a Stile not mean nor swelling; here are Explications clear and full,

To the Reader.

Arguments *strong and conclusive*, Cautions *judicious and necessary*, Lamentations and Expostulations *pathetical*, Exhortations *lively and pertinent*, Motives *powerful and suasive*, Directions *proper and advantageous*, and all *correspondent to the Subject*. 'Tis true, we here below are but of yesterday, and know nothing, our days on earth being a shadow; yet considering God is from everlasting to everlasting, we are concerned to walk in the way everlasting, having this everlasting Consolation and good hope through Grace, that He will save us with everlasting Salvation. His Strength is everlasting, and so is his Mercy; which may excite us to go up the Hill, and take a Pisgah-sight of the heavenly Canaan; which is so surpassing, that the most refined Souls here, after all their diligent Searches and Researches, can get but a Glimpse or Glimmering of it; which He who inhabits that pleasant Seat, is alone able to describe. But since we breathe after it, we ought with all modest inquisitiveness to consider the Import of those Notices we have of that Unchangeable State, which flows from the Being of God, (who is the Eternal) [the I AM] or most properly, Eternity it self, even as unbounded Space doth from his Omnipresence. Eternity we may get some Prospect of by the Glass of the Scripture, as a mode of Being connoting a changeless and endless Duration, it being like one great smooth Sea, without any

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any curl of change. Time notes the coming of things into Being, and so implies a change: The best Temporals are but as the finest Picture upon Ice, which melts away with the Thaw: But all will be fix'd in the unmovable State of Eternity. Whatever in this lower State seems firmer than other, comes nearest to resemble it, as the lasting Hills, before which the Almighty was, and after them will be, without variableness or shadow of turning. All Ages of Time are comprehended in Eternity, as Drops encircled in the Ocean. It concerns therefore every created Immortal Being to take all advantages in this alterable State, of minding that unchangeable Misery or Felicity which abides us all, that we may not slide unawares into an unalterable State of endless Torment, but, by getting an Interest in the Blessed Jesus, when we are dislodg'd these cumbersome clayie Cottages, enter into his Joy, even that entire duration of endless Delight. Our Author hath put one of the best Perspectives into our hands; That we may use it for the End to which it is design'd, is the heartiest Prayer of him who recommends it to the Christian Reader.

June 5th.
1683.

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A

Glimpse of Eternity.

2 Cor. 4. 18.

The things which are not seen, are Eternal.

The INTRODUCTION.

IN the *eighth*, and some following *Verses*, are recorded the Sufferings of *Paul*, and other Apostles and Believers; they were *troubled on every side, perplexed, persecuted, cast down*: And this hath been the continual Lot of Gods people; though some times have been more favourable, yet there is scarce any time in which they have wholly been free from Sufferings. When the rage of Persecution by the *Roman* Emperours was allayed, and some pleased themselves because the Emperours were turned *Christians*, *Augustine* tells them, *the Emperours indeed were turned Christians, but the Devil was not turned Christian*; and as long as there is a Devil in Hell, and Wicked men on Earth, all that will live godly in Christ Jesus, shall suffer Persecution. Christ the Head of the Church, whom *Bernard* calleth the *Bridegroom of Bloods**, espoused his Church to himself upon the Bed of his Cross, his Head begirt with a Pillow of Thorns.

* *Sponsus sanguinum.*

The Introduction.

his body drencht in a bath of his own blood; and if the head was crowned with thorns, it is unsuitable that the feet should tread upon Roses; if they called the Master of the house Belzebub, much more those of his household. (b) Christ himself drank of the brook in the way, (c) and all his followers must drink of the same cup that he drank of: But though this hath been the Lot of all Believers, yet the dreggs of this cup have been usually prepared for the Dispensers of Gods Word, (d) the Standard-bearers of this bloody band; as if to Preach, were nothing else but to stir up the rage of men. (e) There is no rank, or sort of men that hath been exposed to so much contempt, and suffering; If I were (saith Jerome) a Basket-maker, or a Garland-weaver, or any low Trade, that would make me sweat for the bread I eat, no man would maligne me, no man would traduce me; but now I give myself to the study and interpretation of Scripture, now I am a Preacher, a Writer, I am blotted with the obloquies of men.

As long as Christ was working at his Fathers Trade, and was employed, as Justin Martyr expresseth it, in making Beadsteads and Ploughs, (f) no man opposed him; but when he was Baptized, and went out to preach the Gospel, presently he is tempted by Satan, and persecuted by wicked men: as long as the Apostles were mending their Nets, and following their fishing trade, none troubled them; but when of fishers, they were made fishers of men, they are forthwith made a Spectacle to the world, and Angels, and men; and so the Apostle expresseth it, verse 11. We which live, are alwaies delivered to death for Jesus sake; there were but few of them left alive, but were by the rage of Tyrants

b Mat. 10. 25. c Psal. 110. 7. d Mat. 20. 23.
e Luther. f ἐπιένσεις καὶ ἀέστες.

put to cruel deaths; those that survived, though they had not yet resisted unto blood, yet daily expected when they should be offered up as a bloody sacrifice, and were at present under great sufferings: *bearing about in their bodies, the dying of the Lord Jesus*, ver. 10. But did they hereupon repent of their engaging in the work of the Lord, or sink down under discouragement and dispondency of Spirit? Nothing less; ver. 16. *for which cause we faint not*, * the word signifieth to shrink back, as cowards in warre; to sink down as a Porter under an overheavy burden. As one man, by the help of an Engine is able to lift up a heavy weight, which ten or twenty men might in vain attempt by their own strength: so the Apostles went chearfully under that pressure of Affliction, which would have sunk the stoutest spirits, not supported by Divine Grace. *For which cause we faint not*; if you would know for what cause, what it was that supported them: there are two causes rendred, one respecting the Corinthians, to whom he writes, that is partly laid down, ver. 12. *So then, death worketh in us, but life in you: we dye, that you might live by our death; we suffer, that you may be strengthened by our sufferings*; and partly, verse 15. *All things are for your sakes, all the streights we are put to, turn to your advantage; if we dye, it is to confirm you by our sufferings; if God shall deliver us, and restore us again to you, it is for his glory, and your good, that the abundant grace might by the thanksgiving of many, redound to the Glory of God*: and that is one cause why he fainted not; he counted not his life dear to him, so as he might be helpful to their Faith. The other cause respects the Apostles themselves; their great sufferings made both for their present spiritual good, and for their future happiness.

* ὅτι ἐκκαυχώμεθα.

1. *Their present Spiritual Good*: The cold Blasts of Persecution beating upon the outward Man, by a Spiritual Antiperistasis, augmented the Heat of Grace within, for which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day: He was three times beaten with Rods, five times received he forty stripes save one*. But as they say the Bear is made fat with blows, and the Ass battens with pricking and beating; so it was in a spiritual sense with our Apostle, he was once stoned, but † by those stones he was knocked nearer to Christ the corner-stone: he thrice suffered shipwrack, but, like Noah's Ark, was lifted up nearer to Heaven, by those floods of great waters; he was in Journeyings often, but every time his salvation was nearer than before.

2. *Their future happiness*, verse 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. For Affliction, there is Glory; for light affliction, a weight, an exceeding, a far more exceeding weight: for short affliction, that lasts but for a moment, an eternal weight of Glory. And this it was they had chiefly in their eye: so in this Verse, While we look not at the things which are seen, but at the things which are not seen. Things seen, and not seen, are, I conceive, the same with what elsewhere he calleth things present, and things to come (a), and things above and things on the earth (b), and things of the life that now is, and of that which is to come (c): and so the Apostle explaineth himself in the following words, the things that are seen, are temporal; but the things that are not seen, are eternal.

The whole Verse falleth under a twofold Consideration.

* 2 Cor. 11. 24, &c. † Per tot lapides petra conjungitur u. i. a 1 Cor. 3. 22. b Colos. 3. 1. c 1 Tim. 4. 8.

The Introduction.

1. *Relative*, as they are a Reason why they fainted not under their present troubles; as Moses chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin, because he had an eye to the recompence of reward¹: and our Saviour Christ, for the joy that was set before him, endured the Cross, and despised the shame²: so the Apostles having their eye upon things invisible, and eternal, made light of all their present sufferings and Persecutions.

2. *Absolute*, and so they shew what the Apostles made their Aim and End: that is implied in the word σκοπεῖν, which signifieth to look, as the Archer doth at the Mark he shooteth at. There were some things they made their great business, which was the mark they shot at, the great End they propounded to themselves: and what they were, is first Specified, then more fully explained.

First, Specified, and that

1. *Negatively*, what they look'd not at, things seen³, the things of this Life, which are things visible to the eye⁴.

2. *Affirmatively*, shewing what were those things which they made the matter of their choice, the great objects of their desires and endeavours, things not seen⁵, the things of another Life, which are objects of faith, and not of sense, things not visible to these fleshly eyes, onely apprehended by faith, which is the evidence of things not seen⁶. And that these are meant by things seen, and not seen, the Apostle, secondly, further explaineth, in the following words, the things that are seen, are temporal; but the things which are not seen, are eternal: which are not onely exegetical, explaining what is meant by things seen, and not seen; but, as the word [for] implies, contain the reason why they aimed at one, and not the other; the things

¹ Heb. 11. 25, 26. ² Heb. 12. 2. ³ τὰ βλεπόμενα.

⁴ Objecta sensibilia. ⁵ τὰ μὴ βλεπόμενα. ⁶ Heb. 11. 1. that

that are seen, are temporal; all the visible things of this life; whether prosperous, as health, liberty, riches, honour, and the like; or adverse, as sickness, poverty, persecution, death, they are for a while, (u) for a short season, so the word is else-where rendered (w); therefore saith the Apostle, we look not at them, we make them not our aim, we trouble not our selves much about them, they are things of a higher nature we look at, such as neither eye hath seen, nor ear heard of; and these are such as are durable; the things which are not seen, are eternal: And here there are two things I shall speak to.

1. That the things not seen, the things of another life, are eternal: Or thus, that the condition of man after this life, is an eternal condition.

2. That That which puts the weight upon things not seen, and rendereth them proper Objects of a Christians aim, and choice, is because they are eternal. I shall speak to these distinctly in the Doctrinal part, and then joyn them together in the Application.

(u) πρὸς καιρὸν, (w) Mat. 13. 21. Heb. 11. 35.

C H A P. I.

Of Eternal, Invisible things, the first Argument from God.

I begin with the first:

1. **T**HAT the Unseen things of another life, are Eternal; the condition of man after this life is an eternal condition. After a few daies are spent, we must all enter upon that long day that hath no evening, that infinite duration, that hath no end, that unlimited Eternity, which alwaies hath been, and is, and shall be the same for ever and ever: when man dyes he goeth to his long home, (x) the

Chap. I. Of Eternal and Invisible things.

(x) the body goeth to the Grave, which the Scripture calls its house, or home; *the Grave is my house*, (y) *All the Kings of the Nations lye every one in his own house*, (z) and this is a *long home*, being to lye there till the *Heavens be no more*; (a) and Solomon saith, of these daies of darknes in the Grave, that they are *many*. (b) But the soul goeth to a longer home, the *home of Eternity*, as the *Septuagint* reads it; believers go to their home, their Country, their Fathers house: Wicked men go to their home, their *own place*, as it was said of *Judas* (c); both Saints and Sinners, when they go hence, enter upon a *new*, but *never ending* condition: whether Death lands them upon the desired haven of *rest*, and *happines*s, or casts them upon the black shore of *misery*, and *torment*; whether they be received into *Heaven*, or doomed to *Hell*; whether they rise to the *resurrection of Life*, or the *resurrection of Condemnation*, they are equally put into an *endless* everlasting condition, the *one* riseth to *everlasting life*, the *other* to *shame and everlasting contempt*. (d) *The latter go away into everlasting punishment, the other into life eternal*. (e) The truth of this I shall demonstrate from these following *Arguments*.

1. *From God*, it is true, God enjoys all happiness in himself, and can receive no addition thereunto from the creature; all his happiness is in himself, in the injoyment of himself, in the contemplation of his own perfection; he was as happy, before Heaven or Earth, Angels, or Men were made, as he is now, and would be so, were all creatures reduced to their first nothing; as *Seneca* divinely, *if the world were consumed, all the Angels annihilated, and nature cease to be, yet being left to him*.

(x) *Eccles. 12. 5.* (y) *Job 17. 13.* (z) *Isa. 14. 18.*
(a) *Job 14. 12.* (b) *Eccles. 11. 8.* (c) *Acts 1. 25.*
(d) *Dan. 12. 2.* (e) *Mat. 25. last.*

Self, he enjoyeth all in himself: but though he be in himself God over all, blessed for ever, yet it pleased God, for the manifesting the Glory of his Attributes, to make a world of Creatures, and, among others, Angels and Men, upon whom he imprinted some more conspicuous Characters and Draughts of his own Perfections; and among others, made them partakers of his own Immortality, that upon them he might manifest the Glory either of his Mercy, or his Wrath. What if God willing to shew his wrath, and make his power known, indured with much long-suffering the vessels of wrath fitted to destruction? and that he might make known the glory of his mercy on the vessels of mercy, which he had before prepared unto glory *? To this purpose, though he made both righteous, yet he left both to the freedom of their own will, that if they did well, they might do it out of choice and good-will, not of necessity; if they did ill, it should be by their own default: And though God was no ways the cause of either sin, nor ordained either to punishment without reference to their sin; yet he foresaw they would abuse their free-will, by sinning against him, and by sin make themselves obnoxious to his wrath; and accordingly ordained, that those Angels that stood, and those of Mankind that after their Fall would accept of a Mediator, should live eternally with himself in Glory and Happiness. On the other side, that those of the Angels who left their first habitation, and those of the Sons of men who rejected the help of a Mediator, should for ever feel the weight of his displeasure. So that to deny the eternal condition of Man after this Life, is quite repugnant to that great Design of God, whereby he appointed both Angels and Men to be, for ever, either the perpetual Objects of his Free-grace, or the everlasting Monuments of his justly deserved Wrath.

* Rom. 9. 22, 23.

But to improve this Meditation a little further: We read of *worlds* in Scripture, by which he made the *worlds*¹. By faith we understand that the *worlds* were made by the word of God².

Though some think it is spoken in the plural Number, after the Jewish mode, who used to mention *three-fold*, an *inferior*, a *middle*, and a *superiour* World, as *Camero* observeth: and others conceive, that by *Worlds* may be meant the Age or World of the Jewish Church under the Law, and the Christian Church in the times of the Gospel, called the *World to come*³: yet I see no cause why by *Worlds* we may not understand the *present* World⁴, and the *future* World; or as they are distinguished⁵, *this world*, and the *world to come*: *this* World is but of short continuance; *The fashion of this world passeth away*⁶; the *World to come* is a World *without end*: this World is like a Comet, that blazeth for a time, and then *disappeareth*; the *World to come* is as a *Fixed Star*, or rather as the Sun, that faithful Witness in Heaven, that rangeth about the Firmament with a glittering *perpetuity*: *this world* is but a *Tent* or *Tabernacle*, set up for a time, but e're long to be taken down, the Stakes thereof to be removed, and the Cords broken; the *world to come* is a *Mansion*, or place of abode: *In my Fathers house are many Mansions*⁷. *This* World was set up as a *Stage* for Men to act their Parts on for some few thousands of Years, and then must become Fuel to the Fire; the *world to come* is that great *lasting Theatre*, on which God will *eternally* display the glory of his several Attributes. Concerning the *duration* of this World, there is a great dispute, whether there shall be only a *renovation*, or a total *annihilation*, at the Day of Judgment: but concerning the *world to come*, and the Inhabitants of it, *Angels* and

¹ Heb. 1. 2. ² Heb. 11. 3. ³ Heb. 2. 5. ⁴ Tit. 2. 12. ⁵ Mat. 12. 32. ⁶ 1 Cor. 7. 31. ⁷ John 14. 2.

Men, there was never any *question* made by any sober Orthodox Divine, howsoever the Scripture is most clear for it, (n) *The Children of this world marry, and are given in marriage, but they that shall be accounted worthy to obtain that world, and the Resurrection from the dead, neither marry, nor are given in marriage: Neither can they dye any more, for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection.* Both these worlds God made to shew the Glory of his Attributes, God hath much glory from *this world*; *The Heavens declare the Glory of God, and the Firmament sheweth his handy-work* (o), he hath shewn much of his Power in *making*; of his Providence, in *sustaining*; of his Wisdom, in *governing* this world; but the magnifying of those *two* great Attributes, his *Mercy* and his *Justice*, is chiefly reserved for the world to come; all those temporal mercies in this life conferred upon men, are but *the blessings of the Foot-stool*, no way comparable with the blessings of the *Throne*; Riches and Honour, the *two* great things that are so ambitiously pursued by the men of the world, they are but *Wisdoms left-handed blessings* (q), not to be compared with that *length* of daies, that *eternity* that is in *Wisdomes right-hand*, and which all the Children of *Wisdom* partake of in the life to come. Some report that *Joseph* in that great *Famine*, caused a great deal of *Chasse* to be cast into the River *Nilus*, to let the Neighbouring Nations know what plenty of Corn they had in *Ægypt*: all the good things of *this* life, are but as *Chasse*, which God scattereth abroad in the World, to let men know what a better, and more induring substance he hath provided for his own People: and *what is the Chasse to the Wheat*, saith the Lord (r)? *Seek first*

(n) *Luke* 20. 34, 36. (o) *Psal.* 19. 1. (q) *Prov.* 3. 6. (r) *Jer.* 23. 28.

the Kingdom of God, and his righteousness, and these things shall be added unto you (s). A Metaphor taken from bargainers; (t) those that buy cloth, have usually some *over-measure* given in; those that buy fruit, pay nothing for paper and pack-thread; such are these temporal things in Gods esteem. Luther calls the whole Turkish Empire but a *crust* which God casts to the Dogs under his Table; and miserable is that man, that hath no other portion but in these things; the great mercies God intends for his People are reserved for the life to come, that in the ages to come he might shew the exceeding riches of his grace. (u)

On the other side, the great Executions of Gods wrath upon wicked men are reserved for another World; therefore it is called the *wrath to come* (w); all the punishments of this life are but as flea-bites, the Father saith (x) but toys and merriments, to future torments; Nazianzen saith, the Worst temporal punishments are but (y) the *smoking* of Gods wrath; and what is the smoke to the fire? We read, (z) that Moses, took handfuls of Ashes out of the furnace, and sprinkled them toward Heaven, and they became boils upon man and beast: all those plagues inflicted in this life, are but as a handful of Ashes taken out of the furnace of Gods wrath. The destruction of Sodom with fire and brimstone from Heaven, was the saddest and strangest Judgment that ever was inflicted upon any, yet our Saviour saith, (a) *It shall be more tolerable for Sodom at the day of Judgment*; the Sodomites, though then destroyed, are reserved to a more grievous destruction; those showers of brimstone, that fell upon Sodom, are but heat drops to those storms of wrath, which shall then, and thenceforth for ever beat upon them: It was the in-

(s) Mat. 6. 33. (t) *πρὸς ἐνδοξασ.* (u) Ephes. 2. 7. (w) Mat. 3. 7. 1 Thess. 1. 10. (x) *Ludicra & risus.* (y) *καπνὸς ὀργῆς.* (z) Exed. 9. 8. (a) Mat. 11. 24.

vention of some of the *Ancients*, that there are *three* sorts of *Thunderbolts* in Heaven; the *first* to warn, not to hurt; the *second* to hurt, but not quite to destroy; the *third* to ruine, and lay all waste; the *two* first sorts of *Thunderbolts* God often in *this* life dischargeth upon wicked Men, but the *third* and worst is reserved for *another* life, when all the Artilleries of Heaven are shot off, when all the Fountains of Gods *Wrath* are broken up, and all the *Vials* of his Displeasure poured out upon the People of his *Curse*. By all this it appeareth, that there is but little either of Gods *Mercy* or *Justice* shewed in these *temporary* Rewards and Punishments; the great Manifestation of these *two* great Attributes is reserved for the *life to come*, when God will shew the Riches of his *Mercy* upon the *vessels of mercy* afore-prepared unto glory; and the greatness of his *Wrath* upon the *vessels of wrath* fitted to destruction; and yet even then, and there, in nothing will the greatness of his *Mercy* and *Wrath* so much appear, as in the *eternity* of those *Rewards* and *Punishments* then dispensed: So that to deny the *eternal* State of Man after this Life, is a brutish confining the *eternal* Decrees, and greatest Workings of God, to the narrow compass of this *present* World, and in a manner to deny there is any *world to come*, at least, such as is described in Scripture.

Having proved this from the great Design of God, in making *Angels* and *Men*; I shall further evince it from the *Attributes* of God, which are *eternal*, like himself; *The mercy of God is an everlasting mercy*¹, it *endureth for ever*²; *The wrath of God is an abiding wrath*³, therefore called *everlasting burnings*⁴. Now these Attributes must produce suitable *acts*; as *mercy* is shewed in *acts* of mercy, and *wrath* in *acts* of ju-

¹ *Psal.* 100. 5. ² *Psal.* 136. 1. ³ *John* 3. last. ⁴ *Isa.* 83. 14.

stice : and these *acts* must have suitable *objects* ; for although the *immanent acts* of God, such as abide in him, of which number are his *eternal* Decrees, do not necessarily require the *præexistence* of any *objects*, I mean in regard of a *present existence* ¹, but only in regard of the *knowledge* ² and foresight of God ; yet his *transient acts*, or those that pass from him, as *rewarding*, which is an *act of mercy* ; and *punishing*, which is an *act of justice* ; these necessarily suppose some *object* upon which they are terminated. Now as there are no Creatures besides *Angels* and *Men*, that are capable of *merit*, or *demerit*, which might make them capable of *rewards*, or liable unto *punishments* ; so there is no Creature else which is *immortal*, and so capable of *eternal happiness*, or *eternal misery*.

And therefore it will follow, that these, I mean *Angels* and *Men*, must for ever remain either the *perpetual objects* of Gods free grace and *mercy*, or the *everlasting monuments* of his *wrath* and displeasure : And therefore the Scripture determines these upon their proper *objects*, ³ *The mercy of the Lord is from everlasting to everlasting, upon them that fear him* : And on the other side, ⁴ *He that believeth not the Son, shall not see life, but the wrath of God abideth on him*.

¹ *In esse reali.* ² *In esse cognito.* ³ *Psal. 103. 17.*

⁴ *John 3. last.*

C H A P. II.

Of the Meritorious Causes, and the Nature of Happiness and Punishment, and the Immortality of Man.

A *Second Argument* may be taken from the *Meritorious Causes* both of the *Happiness* of Heaven, and the *Punishments* of Hell. 1. The Meritorious Cause of the *Happiness* in Heaven, is the *Merit* and *Suffering*

Suffering of Christ. The coming of Christ into the world, and suffering for us, that he might thereby free us from the *wrath to come*, and entitle us to *eternal happiness*, is *that great design* which the whole *Trinity* have been transacting from all eternity: so *Wisdom* tells us. (l) That *from everlasting he was as one brought up with the Father, rejoicing always before him: Rejoicing in the habitable part of his earth, and my delights were with the Sons of Men.* And to the like purpose the Apostle, (m) That *God was in Christ reconciling the World to himself: Of all those works of God, ad extra, such as concern the creature, this is the most sublime and glorious, (as one saith excellently) neither the Creation of all things out of nothing, which was the beginning of the works of God, and put an end to that long Sabbath, that had no beginning; nor the Resurrection from the dead, and Restoration of all things, the last work that shall go before that everlasting Sabbath, which shall have a beginning but no end; neither that first, nor this last; though admirable works, and worthy of the Author, may be compared with this; It is the master-piece of Gods works, that great work in which he hath broken up all the depths of his mercy, in which he hath displayed all the banners of his Love; and exhibited the largest draughts of his power, wisdom, love, and mercy: The whole Scripture, [saith Anselm, who was both a Prince, and Preacher] is nothing else but the swadling bands of the Child Jesus. All the Types, Ceremonies, Washings, Sacraments, sacrifices, and whatsoever else we read of under the Law; were but as leaves that promised this great fruit; as bands in the Margin pointing at his truth; as lines ending in this centre, they*

(l) Prov. 8. 30, 31. (m) 2 Cor. 5. 19. (n) Jac. Arminius. Incarnation of the Son of God.

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all had their accomplishment in this great *Myster* God manifested in the flesh: The Gospel is nothing else than a Declaration of these glad tyding which is the *summe* and substance of both *Testament* briefly. If the Scripture be a ring of Gold, which God hath sent his Church as a token of his love, *Christ* is as the *Diamond* in this Ring, that chiefly makes it so valuable: if the Scripture be as the field mentioned in the Gospel, *Christ* is the one *pearl* of great price hid in it, which the wise-man selleth at what he hath to purchase: if the Scripture be a precious box, *Christ* is the Oyntment contained in it filling the whole world with a precious savour. But to apply this to the present purpose; if there be no *eternal condition* of man after this life, what need was there of *Christ coming and suffering*? What other end might God have in that grand design? No wise man will undertake any great expensive business, but propound some *end proportionable* to the pains he takes, and the expences he is at; much less the only wise God: this great work will evince at least, that there is a *future condition* of man after this life, and I think also the *eternity* of that condition; this the Scripture makes the end of his coming (o) God have his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life; The end of his suffering, that they which are called might receive the Promise of an eternal inheritance; the end of that Power which God gave him, as a reward of his suffering, (p) Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him (q).

But if the coming and suffering of *Christ* considered simply in it self, will not conclude the *Eternity* of our future condition, it may farther be evinced from this following consideration; *Christ*

(o) *John* 3. 16. (p) *Heb.* 2. 15. (q) *John* 17. 2.

being

being God as well as Man, his Merits and Sufferings must needs be of *infinite worth* and *value*, and so, consequently, meriting an *infinite happiness*. It would be inconsistent with the *wisdom of Christ*, in whom are all the treasures of wisdom, to pay an *infinite price* for a *finite purchase*; nothing short of an *infinite happiness* can bear any suitable proportion with the *infinite price* Christ paid. Now Man being but a Creature, and so *finite*, is not able at once to grasp and comprehend an *infinite happiness*; though the happiness purchased be *objectively* infinite, because God, who is infinite, is enjoyed in *Heaven*, yet it is not infinite in *regard of man*, whose Nature and Capacities are *finite* and limited; and because the happiness enjoyed is not *infinite intensively*, in regard of the greatness, it must be *infinite extensively* in regard of the *duration* and continuance; what is wanting in the one, is made up in the other: *Eternity* is put into the scale to make up the weight, otherwise there would be no *proportion* between the *price* and the *purchase*; which is not to be imagined of God, who doth all things in order, weight, and measure.

2. The like is to be said of Sin, which is the *meritorious Cause* of the Sufferings in Hell: Sin is *objectively* infinite, as being committed against an *infinite* God, and consequently deserving an *infinite punishment*; which because it cannot be infinite in regard of *intensiveness* and *greatness*, being inflicted upon a finite Creature, therefore it is requisite that it should be *infinite* in regard of the *extensiveness* or continuance; because the *punishment* the creature can bear, comes short of the *demerit of sin*; so, as he cannot pay the whole debt at once, he must lye in Hell till he hath paid the uttermost farthing. And as there is an *infinity*, so there is an *eternity* in Sin, not onely an *objective* eternity, as being committed against the *eternal* God, and consequently demeriting an *eternal* punishment; but there is in a sort a further *eternity* in sin: Gregory

gory saith, there is an infinite eternal malice in sin, so as if wicked men should live eternally, they would sin eternally: and it is but just, that they should never want punishment, who, if they had been suffered, would never have wanted sin. That wicked men do not sin eternally, is only because they are hindred by Death; should they live forever, they would sin for ever. What Luther in humility spake of himself, I have no other name than Sinner, Sinner is my name, Sinner is my surname, this is the name by which I shall be always known; I have sinned, I do sin, I shall sin in infinitum, may be more justly spoken of obdurate sinners, whose hearts are fully set in them to do evil. Let none think, if wicked men were suffered to live longer, they would bethink themselves, and break off their sins by repentance; the men of the Old World lived many of them eight or nine hundred years, yet they were so far from repentance, that, as the Father saith, they made no other use of that space given them for repentance, than to patronize their wickedness and impiety. The like would be done by other wicked men, if they might live as long, or a far longer time: and in evil, as well as good, God looketh more at the Will, than at the Deed. What lets us (saith Seneca) to call Lucius Scilla Tyrant, though he gave over killing, when he had no more enemies to kill? And what lets him to be a sinner still, who leaveth not sin, till sin leave him? He that doth not sin because he cannot, doth sin, although he doth not; that he doth not sin eternally, is onely because he is prevented by death: A Postiller sets it out by this Comparison; A company of Gamesters, who are resolvedly set down to play, when their candle is burnt out, that they have no longer light, are forced to give over; whereas if their light had lasted, they would have plaid longer, till perhaps some had lost all their money: So it is with wicked men in regard of sin.

Yet further, beside this potential Eternity in sin, whereby men would sin always, if they might live
always;

alwaies; there is a further, an *Actual* eternity in mens sins; though Death puts an end to mens lives, yet not to their sins; *Hell* is as full of *sin*, as it is of *punishment*; Though the *School-men* determine, that after this life, men are capable neither of *merit* nor *demerit*, and therefore by their sins do not incur a greater measure of *punishment*, yet they grant that they *sin still*; though when the creature is *actually* under the sentence of *Condemnation*, the *Law* ceaseth as to any further *punishment*, yet there is an *obligation* to the precept of the *Law* still; though man be bound only to the *curse* of the *Law*, as he is a *sinner*, yet he is bound to the *precept* of the *Law*, as he is a *creature*: so that though the *demerit* of *sin* ceaseth after death, yet the *nature* of *sin* remaineth; though by sinning they do not incur a higher and greater degree of *punishment*, yet as they *continue sinning*, so it is just with God there should be a *continuation of the punishment* already inflicted.

3. A *third Argument* may be taken from what the *Scripture* speaketh of the *happines in Heaven*, and the *torment in Hell*; both which are described to be incomparably and unconceivably great. In *Heaven* there is *fulness of happines*, *In thy presence is fulness of joy*; (u) though it be not a *redundant overflowing fulness*, as *Christs* is, of whose *fulness we receive*, as well *happines for happines*, as *grace for grace*; yet it is the *highest fulness* the creature is capable of; being not only a *fitting congruous fulness*; as we say a house, well stored, is full of household-stuff; such a *fulness* as the *Saints* partake of in this life: But an *equal fulness*, as when a vessel is full of water, that nothing can be added to it; and so full it can scarce properly be said to be, if it were fading: and therefore the

Psalmist having said, *in thy presence is fulness of joy*, he adds, *and at thy right hand, there are pleasures for evermore.*

Again, it is described to be a perfect happiness; we read of the *Spirits of just men made perfect* (z), perfect in happiness as well as holiness, which perfection excludes all imperfection; *When that which is perfect is come, that which is in part shall be done away* (a): Though the Saints in heaven have a Negative imperfection, because there are some perfections in God, which being incommunicable, they are not capable of, yet they have no Privative imperfection; they want nothing which may conduce to their happiness in their kind: whereas if their happiness were not eternal, there were something, nay, the chief thing wanting to the perfection of it.

The Apostle in the verse before the Text, calleth it, *a far more exceeding weight of glory*. The Arabick Version renders it, *It worketh for us a weight of glory, in the most eminent and largest degree, and measure*: The Siriack reads it, *An infinite glory*: Haymo, *A greatness of Glory, beyond all bounds and measure*; yet none of these reach the height of the Apostles Rhetorick, (c) neither is any translation able to express it; now thus it could not be, unless it were eternal: therefore that is put into the scale to make up the weight; *a far more exceeding, and eternal weight of glory.*

Again, it is described to be a satisfying happiness. *I shall be satisfied when I awake, with thy likeness* (d): *They shall be abundantly satisfied with the fatness of thy house* (e); but satisfy it could not, unless it were eternal: there is, as in every creature, so in man especially, a twofold desire; a desire of

(z) Heb. 12. 23. (a) 1 Cor. 13. 10. (c) ἡδὴ ὑπερ-
βολὴν εἰς ὑπερβολήν. (d) Psal. 17. 15. (e) Psal. 36 8.

Perfection, and a desire of Perpetuity; a desire to advance his Being to the highest degree of Perfection and happiness he is capable of; and a desire to perpetuate this happiness. And it is impossible he should receive full content; till both these desires are satisfied; though in Heaven the Saints have a present freedom, from all the evil that can possibly fall within the compass of their fears; and an actual enjoyment of all the good, that can fall within the compass of their hopes; yet if they had no assurance of the perpetuity of this, they must needs be restless and unsatisfied.

Yet further, the greatness and perfection of this happiness, must necessarily exclude all such things as are inimical to it; I shall name only two: Fear; Perfect love casteth out fear (f); and Sorrow; They shall obtain joy and gladness, and sorrow and sighing shall flee away (g), Whereas if this happiness were not eternal, there would be cause for both; first, the Saints would be in fear of losing this happiness; and where there is fear, there is Torment, in that fore-named Text; and this fear must needs be productive of sorrow; were it not for the eternity of this happiness, it would be hard to say, whether there would be the more joy or sorrow in Heaven; we may probably think, there might be as much sorrow arising from the fear of their future loss, as there is joy from the apprehension of their present enjoyment, and that there should be either fear, or sorrow in Heaven, is not only contradictory to the fore-named Text, but utterly inconsistent with the blessedness of that estate. In summe, if we Believe what the Scripture speaketh of the greatness of this happiness, we must needs grant it to be eternal; And this Aquinas maketh Use of,

(f) 1 John 4. 18. (g) Isa. 35. 10.

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as the strongest Argument to prove the eternity of this happiness.

The like is to be said of the torments of Hell, which could not be so grievous as they are described, if they were not eternal; were they to last a thousand thousand years, there would be some hopes they would end at last, and this hope will administer some kind of ease, and comfort; when some thousands of these years were expired, it would be some comfort that there were so many already past, and by so many the fewer yet to come; and so forward; the further decreasing of the time would add a proportionable encrease to their hope and comfort; whereas that Cup of Wrath, the Treas of which they shall wring out, and drink, is without mixture, * without any mixture of hope, ease, comfort, or any thing which might alleviate their misery; and that which chiefly maketh it incapable of these, is the eternity of this misery; it must be indeed confessed, that the Torments of Hell are intensively most grievous: Bernard saith that the least punishment in Hell is more grievous, than if a child-bearing woman should continue in the most violent pangs and throws a thousand years together, without the least ease or intermission. An ancient writer, mentioned by Discipulus de tempore, goeth much further, affirming, that if all the men which have been from Adams time till this day, and which shall be till the end of the world, and all the Piles of grass in the world, were turned into so many men to augment the number; and that punishment inflicted in Hell upon any one, were to be divided amongst all these, so as to every one might befall an equal part of that punishment: yet that which would be the portion out of one man, would be far more grievous than all the cruel deaths, and exquisite tortures, which have

* Psal. 75. 8.

been inflicted upon men ever since the world began: But though they be thus dreadful in themselves, yet that which mainly, and indeed infinitely adds to the greatness of them, is, because they are eternal; as one said: *If Hell were to be indured but a thousand years, methinks I could bear it; but for ever, that amazeth me.* Bellarmine [i], out of Barocius, tells of a learned man, who after his death appeared to his friend, complaining that he was adjudged to Hell-Torments, which, (saith he) *were they to last but a thousand thousand years, I should think it tolerable; but alas, they are eternal.* And as it is the eternity of these sufferings which chiefly maketh them so great: so the greatness of them proveth them to be eternal: otherwise they could not be so great as they are described.

4. A fourth Argument to prove the point, may be taken from man himself, who is [k] an immortal Creature [l], God created man to be immortal, and made him an Image of his own eternity; though he be not eternal and immortal as God is, who is therefore said *only to have immortality* [m], and therefore Divines distinguish between the eternity of God, and the sempiternity of man; God is a *whole eternity*, both backwards and forwards, from *everlasting to everlasting*; man's onely a half eternity, forwards, but not backwards: *to, not from everlasting.* God's is a *simple eternity*, he can no way cease to be: man's only *in some respect*, because he may be annihilated by God's power. God's is an *uncreated*, man's a *created eternity*; God's causal, man's derived: God's independent, being onely from himself: man's dependent and limited: but though he be not eternal as God is, he is truly and properly an immortal Creature. There are two es-

[i] De arte bene moriendi. [k] ἀθάνατον κτίσις. [l] Wisd. 2. 23. [m] 1 Tim. 6. 16.

essential parts of man, the *soul* and the *body*, and in regard of both these, he is immortal: First, the *soul* is an immortal substance, and that not only by the grace, and favour of God, as the body of Adam was in the state of innocence, and as the bodies of the Saints shall be at the Resurrection; but, by its own nature, having no internal principle of corruption, so as it cannot by any thing from within it self cease to be: neither can it be annihilated by any thing from without (r). Fear not them which kill the body, but are not able to kill the soul. Gregory observeth, there are three sorts of Created Spirits: the first of those whose dwelling is not with flesh, or in fleshly bodies, they are the Angels; the Second of those which are wholly immersed in flesh, the souls of beasts, which rise out of the power of the flesh, and perish together with it, the third is of those which inhabit bodies of flesh, but neither rise out of the Power of the flesh, nor dye when the body dyeth: and these are the souls of men; when the body returneth to the earth, as it was, the Spirit shall return to God who gave it (s). From this immortality of the Soul, we may infer the eternity of mans future condition. The soul being immortal, it must be immortally happy, or immortally miserable. I shall not stand to enumerate those many arguments that are brought to prove the souls immortality; but whatsoever Arguments are, or may be used to prove this, they will all undeniably conclude the eternity of mans future estate.

A further proof of it may be taken from the body, which though it be subject to death, yet not to dissolution. Simo Stenius, Professor of the Greek Tongue at Heidelberg, being visited by the Minister, lying upon his Death-bed, amongst other Discourses, the Minister asked him, if he desired with Paul to be dissol-

(r) Math. 10. 28. (s) Eccles. 12. 7.

ved, and to be with Christ? rendering the word after the vulgar Translation; he answered with some kind of indignation, that that was not the proper signification of the word (*u*) used by the Apostle, which properly signifies to depart, to be unloosed, not to be dissolved. Death is only a change, not an annihilation; After a Creature is once in being, it is never wholly annihilated. Birth is a River (saith) Heraclytus) which never drieth up, but is continually supplied by an accession of fresh waters; though the Body be subject to death, and after death to a thousand transmutations; as men cast away at Sea, may be devoured by Fishes, those Fishes after eaten by men; possibly, some of those men devoured by wild Beasts, those Beasts by Dogs, those Dogs eaten up by Worms, those Worms consumed to dust, that dust scattered upon the Earth; yet after all these revolutions, and transmutations, there is something remaining, and God is able to make those dispersed pieces of dust, like those scattered bones, Ezek. 37. to come together one to another: take twenty several sorts of seeds, and mingle them together in the same vessel, a skilful Gardiner is able to sever them one from another: mingle the filings of Steel or Iron with so much dust, that the filings are not perceived, yet by the help of the Load-stone you may separate the filings from the dust, according to their first quantity: They say, some exact Chymists are able, out of the same herb, to draw out the several elements by themselves. That men can do this, it is because God teacheth them; as the Prophet speaketh of the Husbandman (*w*). And he that teacheth men knowledge, shall not be know (*x*)? He that first made man out of nothing, can much more repair him, out of that something yet remaining. Augustine

(w) Isaiah 28. 26. (x) Psalm 139. 14.

hath a good meditation to this purpose; *Think*, (saith he) *with thy self, how old thou art, whether twenty, or thirty years old, before that time what wast thou? Where wast thou? In the Grave whither thou goest, there will be dust, or ashes, or something to be found toward a man, whereas before that time, there was neither dust, nor Ashes, nor any thing to be found towards thy Nativity.* God who at first made the body out of nothing, can and will remake it out of something pre-existent; and when it is thus re-made, it shall be made Immortal, and incorruptible: So the Apostle, * *It is sown in corruption, it shall be raised in incorruption; This corruptible must put on incorruption; and this mortal must put on immortality:* We read, *Levit. 14.* If the Plague of Leprosie were in a house, they must scrape the walls, and pull out the stones, and plaister, and put other plaister in the room; but if the Leprosie brake out again, they must pull down the house with the stones, timber and mortar thereof. There is in every man, the fretting Leprosie of sin: In the work of Conversion, God as it were, takes out the Timber, and Stones, and putteth others in their room, while he worketh a thorow change in the soul; but still the Leprosie of Sin continueth, till at last, God sends Death, which pulleth down the house, with the timber and stones, and thereby takes away both the Leprosie of sin, and that mortality and corruption which sin bringeth: As a Watch, being battered, or clogged with dust, is taken in pieces; pulled joynt from joynt, and wheel from wheel, to the end it may go better than before; or, as some goodly Statue of Brass, being defaced, is taken down, pulled in pieces, put into the Fire; but all this is, that it may be put together again, and made a more goodly workmanship: Or, if we arise and go into the Potter's Field, and behold his workmanship; is not the

* 1 Cor. 15. 42, 43.
 Foot the last. And as reported, that at the Council of Nice, a Godly man of no great learning was the first of Converting a learned Bishop, whom the

*Vessel made of Clay, that was marred in the hands of the Potter? * yet he either maketh it the same Vessel, so as nothing is wanting but its former deformity; or if he pleaseth, a more honourable vessel than before; In like manner, the body being by Adam's sin made liable to Death, and Corruption, God seeth good to take it in pieces by death, that being put together again at the Resurrection, it might be freed from this corruptibleness, and put into an estate of immortality, and incorruption: To what end is the Body made thus immortal, if not to continue in an eternal, immortal condition?*

From all this we conclude, if man be an immortal Creature, both in regard of his Soul, which is immortal in its own Nature, and in regard of his Body, which shall be made Immortal by Gods Power; his future condition must of necessity be immortal and eternal; whether he be admitted into Heaven, or doomed to Hell, his condition is eternal and everlasting.

* Jer. 18. 4.

C H A P. III.

Of Scripture-Proofs of Eternal Happiness, Consisting in Sight, Love, Joy, Praise; with created Accessories: and Eternal Misery, Expressed by Wrath, Worm, Fire, Prison, Darknes, Burning, Torment.

HAVING endeavoured to demonstrate the point from Arguments, I proceed to prove it from Scripture; though it be unusual in the method of Preaching, to bring Arguments before Scripture-proofs; yet it is frequent in Argumentation, to reserve the strongest Proof till last. *Ruffinus* reporteth, that at the Council of Nice, a Godly man of no great learning, was the means of Converting a learned Philosopher, whom the Bishops

Bishops with all their *Arguments* could not perswade; the person brake forth into this speech: *Against words I opposed words, and what was spoken, I overthrew by the art of speaking; but when instead of words, power came out of the mouth of the speaker, words could no longer withstand truth, nor man oppose the power of God: Possibly what is spoken by way of Argument, may not be so convincing to some, who will seek to elude the strength of one Argument by another, whereas proofs from plain places of Scripture silence all cavils and exceptions; that therefore I have reserved for the last proof. There is a twofold Eternity, one of Happiness, the other of Misery; the Scripture is abundant in the proof of both: I begin with the Happiness of Heaven. The Schoolmen distinguish of a twofold happiness; one they call the essential happiness, which they make to consist in the enjoyment of God; the other accidental, consisting in the enjoyment of those glorious things, which God, together with himself, giveth unto his people. Others say to the same purpose, that there is an uncreated reward, which is God himself, I am thy exceeding great reward (a); and a created reward, consisting in those good things which God hath created to make his people happy; both these the Scripture describeth to be Eternal.*

1. *The great Happiness in Heaven consists in the enjoyment of God: God is the happiness of the Saints in Heaven, not only Efficiently, as he is the author of it: nor only finally, as he is the end of it: but objectively, as being the object of this blessedness: he is both the Giver and the Gift: the Rewarder, and the Reward: the Crowner, and the Crown: it is God who both bestoweth the happiness, and is himself the happiness of the Saints, Whom have I in Heaven but thee (b)? God shall be all in all (c): as this will hold*

(a) Gen. 15. 1. (b) Psal. 73. 25. (c) 1 Cor. 15. 28.

in some other particulars, so in this; and as their great happiness consists in this, that they have God for their Reward and Portion; so this is said to be eternal, *Thou art the strength of my heart, and my Portion for ever (d)*. But this will further appear, if we consider what ways, or in what manner God may be said to be enjoyed by the Saints: all generally agree, that the great happiness consists in the enjoyment of God; but there is a great dispute amongst the Schoolmen, about the way, namely what act, or operation of the Soul it is, by which God is more chiefly enjoyed. The Thomists contend for the understanding, affirming that it chiefly consists in the sight, and knowledge of God: The Scotists would have it consist in the love of God; a third sort, place it in that delight and complacency the Soul takes in God: But after we have scanned all the Arguments brought by each party, it will be hard to determine, to which of these it is more chiefly to be referred; it is not to be doubted, but it consists in all these; and though any one of these singly, much more all joyn'tly, make for the greatness of this happiness; yet that which is the Crown, and Zenith of this happiness, is, because it is eternal; as appeareth from Scripture, in the fore-named Particulars.

[1.] Much of Heavens happiness consists in the sight of God; which is therefore termed the Beatifical Vision, *Blessed are the pure in heart, for they shall see God (e)*: *When he shall appear we shall be like him, for we shall see him as he is (f)*. It is disputed whether we shall see God in his essence, or only some beamings forth of him; if in his essence, whether the Divine essence shall be immediately represented to our sight, or whether there be a light of Glory, strengthening and enabling the sight to behold him; if so, whether that be an uncreated light; to wit, that infinite splendour and brightness streaming from God himself; of which

(d) Psal. 73. 26. (e) Mat. 5. 8. (f) 1 Joh. 3. 2.

the Psalmist speaketh, *in thy light we shall see light* (g); or whether it be a *created* light; created by God to this purpose; whether this sight be only *mental*, as most determine; or whether the *bodily* eye shall be so strengthened and elevated, as to see God, as may be Problematically argued from two Texts; the one Text is, *As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness* (h); where the Prophet seems to speak of a further sight he should have of God, when he awaked at the Resurrection; whereas that *mental* sight, he should have before his awaking. The other Text is, *Now we see through a glass, darkly, then face to face; now we know in part, then shall we know as we are known* (i). Either the latter clause must be only an *exegetis*, an explanation of the former, which is not so likely; or else there must be some difference between *seeing* and *knowing*, which is the sight of the mind; but these disputes I wave, as not so pertinent to the present purpose; whatsoever sight it be, it will be a blessed one, the chief reward of the blessed; and that which chiefly makes it so, is because it is for ever, what our Saviour speaketh of the Angels, *that they always behold the face of his Father*, (k) at all times, and throughout all times, may be as truly spoken of the Saints, who in respect of immortality, are said, *to be equal to the Angels*; (l) *as they shall always be with the Lord*, (m) *so they shall always see his face, and be everlastingly satisfied with his likeness*.

§ 3. From the sight of God, I come to the love of God, which followeth upon the other; our love of things, is usually proportionable to the knowledge we have of them; things not at all known, are not at all loved, things but in part known, are but in part loved.

(g) Psal. 36. 9. (h) Psal. 17. last. (i) 1 Cor. 13. 12. (k) Mat. 18. 10. *Da mihi semper vultu* Ethiop. (l) 1 Cor. 13. 12. (m) 1 Thes. 4. 17. [1] .12. 25. 26. [2] .13.

ed; here we know God but in part; we see *parts of his ways, but how little a portion is heard of him* [o]! We do not see a thousandth part of that beauty, nor taste a thousandth part of that sweetness that is in him; and that is one reason why our love to him is so weak; whereas in Heaven, when we shall see God in all his beauty, when that *Sun of Righteousness* shall appear in all his glory, displaying on every side the rayes of his Divine perfections, Oh what loves, what ardent and tenflamed affections, will the sight of God produce in us? when we shall see him *as he is*, we shall love him *as he is*; when we shall see him *face to face*, we shall love him *heart to heart*; our love will be every way proportionable to our sight, and knowledge; as we shall see him *eternally*, so we shall love him *eternally*: *Nothing shall be able to separate us from the love of God* [p], it is true both of Gods love to us, and ours to him, but the latter (say our *Annotators*) seemeth better to agree with the antecedents: *Charity never faileth; Prophecies, and Tongues, and some kinds of Knowledge cease, but Charity never* [q]; and in this respect chiefly it is preferred to *Faith* and *Hope*, when *Faith* is turned into fruition, and *Hope* into possession; *Charity* is in its greatest lustre.

[3.] Others place happiness chiefly, in that joy and delight the Saints have in the enjoyment of God; and this followeth upon the former, as their love is proportionable to their knowledge, so their joy to their love; as their knowledge and love is full and perfect: so their joy so full, as that it cannot enter into them, but they enter into it, *Enter thou into the joy of thy Lord* [s]: If in this life when they see him not, yet believing, they *rejoyce with joy unspeakable, and full of Glory* [t]; Oh what joys, what extasies, what ravishments of Spirit, must needs flow from that full and

[o] Job 26. 14. [p] Rom. 8. 39. [q] 1 Cor. 13. 13. [s] Mat. 25. 21. [t] 1 Pet. 1. 8.

perfect sight, and enjoyment of God, in Heaven? God will be as a *deep Sea of blessedness*, saith *Nazianz.* [u] a Sea that hath neither bank, nor bottom, the Saints as mystical fishes, solacing themselves in those Crystal streams; yea God will be as their great Shepherd, carrying them into his green pastures, and leading them beside the still waters, and they like sheep, feeding among the Lillies of his Divine Perfections: God as that great *Master of the Feast*, setting them at his own Table, and himself coming forth to serve them: [w] they as chearful guests, filling and satisfying themselves with the fatness of his house: God as a great Load-stone, saith *Salvian*, perpetually drawing by the powerful attractives of his love and sweetness; the Saints as the Iron clinging to him by an inseparable love and union. All these resemblances shew what *unspeakable joy and delight* the Saints shall have in their enjoyment of God; but that which will make their joy *most full*, will be the *eternity* of it, therefore these two are joyned together, *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore* [x]; this joy, these pleasures will hold parallel with eternity; and last as long as God himself, *Everlasting joy shall be upon their heads*, [y] *Your heart shall rejoyce, and your joy no man taketh from you.* [z]

4. To these three ways of Injoying God, I shall add a fourth thing, *praising God*: which must necessarily result from all these: It being impossible, but they who see God in his infinite beauty, sweetness, and other perfections must needs love him, and rejoyce in him, and break forth into his praises. It is a Tradition of some of the *Jewish Rabbins*, that when God had finished the work of Creating the World he demanded of the Angels (then in glory with him) what they thought of that work? And one of them,

[u] *μέλαρος ἀπὸ τοῦ καὶ ἀδωκεῖν.* [w] *Luke 12.37.* [x] *Psal. 16. last.* [y] *Isa. 35.* [z] *Joh. 16.22.*

after

after he had highly praised that goodly workman-
 ship: yet desired, that one thing might be added
 to set a seal upon the rest: Being demanded what
 that was? *Answered*: To have a powerful harmoni-
 -ous voice Created, which being mounted upon the
 -Chariot of the Air, and carried upon the wings of
 the Wind, might continually sound forth the Prai-
 -ses of God, for that incomparable work. Could we
 suppose their Fantasie to be a Verity, it had been
 motion not unbecoming an Angelical Spirit: and
 God might be thought so worthy of praise for the
 work of Creation, how much more for that great
 work of *Glorification*? And this is indeed the great
 work of those heavenly Inhabitants: In that Tem-
 -ple every man speak of his honour, and in this
 consists much of their happiness: It would indeed
 be a blessed thing, but to hear the *Hallelujahs*, and
 Triumphant Songs of those Heavenly inhabitants.
 If a man could but a while lay his ear to *Heaven*, and
 hear that ravishing *Musick*, which for its loud sound-
 ing is compared to the voice of many waters, and the
 voice of thunder (a); and for its sweetness and deli-
 -cioulness, in the same verse, compared to the voice
 of Harpers, Harping with their Harps. I may apply
 that, *Blessed is the People that know the joyful sounds
 they shall walk, Oh Lord, in the light of thy Countenance,
 in thy name shall they rejoyce all the day* (b). But O how
 how much more blessed to bear a part in those Hea-
 -venly Songs and Benedictions: to stand continually
 before the Throne of God, singing Blessings and Ho-
 -nour, and praise, to him that sitteth on the Throne,
 and to the Lamb: but that which chiefly maketh
 it so blessed and desirable a thing, is, because this ble-
 -sing and praising God, is not only for a time, but for
 ever, and ever. *Blessed are they that dwell in thy house,
 they will be still praising thee* (c); The Septuagint read

(a) Rev. 14. 2. (b) Psal. 89. 15, 16. (c) Psal. 84. 4.
 13116 it,

it, they will praise thee for ever, and ever (d); and so both the Arabick and Ethiopick Versions.

Plato affirmeth, that upon every one of the Heavens, is placed a sweet singing Syren, Carolling out a most pleasant and harmonious Song; which being eight in number, according to their supposed number of the Heavens, do make an excellent song, consisting of eight parts. Macrobius saith that this Syrens song, is a Psalm, composed in the praise of God; affirming that the word Syren signifieth a singer to God. Others affirm, that without any such help of Syrens, the Heavens themselves make a most sweet harmony, by their proper motions. It was not only the opinion of Pythagoras, and some other Philosophers, but of divers learned Christians, as Bede, Bede, Brechtius, but especially, Anselme: Some of them contend, that it is a thing unlikely, that such a vast Fabrick should be whirled about with so swift a motion, without noise; and if there be any noise, it must be rather like the sound of sweet musick, than harsh and confused, like the creaking of a Cart. Might we suppose all this to be as they have conceited; this would last no longer than the Heavens themselves, and the time is coming when these Heavens shall be no more (e), but when the Heavens shall be dissolved, and this supposed Harmony cease, there will not be an end of the praises of the Saints; they will be still praising God, even for ever, and ever; as God deserveth an eternity of praises, so he hath given them an eternity to praise him in; And from one Sabbath to another, shall all flesh come to worship before God (f), from eternity, to eternity, they shall be sounding forth the praises of the great Creator.

Besides, this essential happiness consisting in the enjoyment of God, there is, (as they call it) an accident

(d) eis tes aionas tau aionas. (e) Job 14. 12. (f) Isa. 66. 23.

tal happiness: consisting in the enjoyment of those glorious things created by God to make his people happy: of which the Apostle speaketh: (i) Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Now whereas this is in Scripture set forth by several expressions and comparisons, you shall find, they have all the Epithet, or Addition of *Eternal*, or *everlasting*; as If it be called a *Kingdom*, an (k) *Everlasting Kingdom* (l), if a *Crown*, that Crown is said to be *incorruptible*, *not to fade away* (m), If it be called *Glory*, it is an *eternal Glory* (n), an *eternal weight of glory*; Is it called an *Inheritance*? it is an *eternal Inheritance*, (o) an *Inheritance incorruptible, undefiled, that fadeth not away* (p), Is it called *Salvation*? it is an *eternal Salvation* (q), Is it sometimes called *life*? it is elsewhere said to be *eternal* (r), If *joy*, it is an *everlasting Joy* (s), If a *House*, it is an *House eternal* in the Heavens (t), If a *Habitation*, it is an *everlasting Habitation*. (u) But not to enlarge further, these, and whatsoever other expressions the Scripture maketh Use of, to set forth the Saints happiness; have, if not in the same, yet in some other place, the Addition of *Eternal*.

2. Neither is the Scripture less copious in setting forth the eternity of the *sufferings in Hell*; it would be too long to insist upon those several *Texts* which Eminently proclaim and ring the doleful knell of the everlasting miseries of damned Souls, only you may observe (in the several titles and expressions,

(i) 1 Cor. 2. 9. (k) Mat. 5. 3. Luke 12. 32. (l) 2 Pet. 1. 11. (m) 2 Tim. 4. 8. Jam. 1. 12. 1 Cor. 9. 25. 1 Pet. 5. 4. (n) Rom. 5. 2. 1 Pet. 5. 10. (o) 2 Cor. 4. 17. Acts 20. 32. Heb. 11. 15. (p) 1 Pet. 1. 4. Rom. 1. 15. 2 Tim. 2. 10. (q) Heb. 5. 9. (r) Mat. 18. (s) Mat. 25. 23. Ja. 35. 10. (t) John 14. 2. 2 Cor. 5. 1. (u) Dent. 26. 15. Luke 16. 9.

by which they are set forth) this, that *they are eternal*, is still annexed.

Sometimes the punishment of Hell, is called the *Wrath to come* [w], sometimes, the *Wrath of God* [x], This is the sad condition of those Wretched creatures, they lie under the wrath of a justly incensed God: but that which makes their Condition most sad, is, because this *Wrath is an abiding Wrath* [y], compared to a *stream of Brimstone* [z], *It is a fearful thing* (saith the Apostle) *to fall into the hands of the living God* [a], it is indeed a *fearful thing* to fall into the hands of a just God, who can as well cease to be God, as to be just; whose Justice obligeth him to revenge every sin committed against him: A *fearful thing* to fall into the hands of an Almighty God, who is able to revenge the wrongs which are done him by daring mortals; but of all, it is most fearful to fall into the hands of the living God, as it is a great happiness to Believers, that they have such an High-Priest, *who ever liveth to make intercession for them* [b], So this is the great misery of wicked men, they fall into the hands of God, who for ever liveth to revenge himself upon them.

Sometimes it is called a *Worm*, which is nothing else but the stinging and corroding of Conscience, which is one of the greatest punishments in Hell; as every man here hath the chiefest hand in his own sin, so he shall have hereafter in his own Punishment; though the Devil hath a hand in tempting men, and one man tempts another: yet *every man is his own chief Tempter: Every man is tempted when he is drawn away of his own lusts and* [c] *enticed; though Satan tempted Ananias, yet Peter layeth the blame upon Ananias himself, Why hath Satan filled thy heart*

[w] *Luke 3. 7. 1 Thess. 1. 10.* [x] *Eph. 5. 5. Rev. 14. 10.* [y] *John. 3. 36.* [z] *Isa. 30. 33.* [a] *Heb. 10. 31.* [b] *Heb. 7. 25.* [c] *James 1. 14.*

to lie to the Holy Ghost? [d] and as thus in the Temptation, so in the Punishment: though the Devil be commissioned by God, to torment wicked men, and probably one wicked man shall help to torment another, yet every man will be his own greatest Tormentor, when he shall consider on the one side, the punishment of loss; what a great happiness he hath for ever lost, when the understanding shall be enlarged, to apprehend the greatness of his loss; when Conscience shall be awakened to apply this loss to himself; *This loss is my loss, I am the man that have seen Affliction* when the thoughts that are now taken up about other things, shall be wholly intent upon this loss; when he shall further consider, upon what fair terms Salvation was offered; how much time he had to win out his Salvation; what variety of means, and helps God afforded him: For what petty, inconsiderable things he lost it; when besides this punishment of loss, he shall find by sad experience, what before he would not believe; what a dreadful place Hell is, what a fearful thing it is, to fall into the hands of the living God: When he shall further Consider, how often he was warned, to flee from the wrath to come, what means and helps God afforded him, to escape the damnation of Hell; and that nothing could prevail upon him: When he shall further Consider, that he himself was the cause of his own ruine; that he lyeth down upon a bed of his own making; that he is fettered in cords of his own twisting; that he walks but in the light of his own fire, and in the sparks of his own kindling; when he shall add this to the former, that his condemnation was through his own choice; God set before him life, and death, and he chose his own delusions. Oh! the rendings and tearings of Conscience; which must needs result from these, and the like sad reflections; which suc-

cessively pressing upon the soul, like the impetuous waves of a raging Sea, one after another; must needs afford everlasting matter for this Worm to feed on. These considerations will be as the Wood, Conscience as the Worm, those as Fuel; this as the Flame; the one as Tom, the other as a Spark; they shall both burn together, and none shall quench them: For this is that which will make this worm most unsufferable; because it is a never dying worm [e].

Sometimes it is called fire, a Furnace of Fire, a Lake of Fire (f). All which speak it terrible; but that which makes it most terrible, is, because it is an unquenchable Fire (g), an Everlasting Fire (h). Fire here must be fed with continual supplies of Fuel, or else it goeth out; but this by the breath of God, which like a stream of Brimstone kindleth it [i]. So that, look how long God liveth, so long this fire burneth. Wicked men shall burn in an eternity of Fire, to, and [if possible] beyond an eternity of duration.

Sometimes it is called a Prison [l], and wicked men are said to be bound hand and foot [m]. We read of a Prison amongst the Persians, which was deep, and wide, and dark, and only one hole at the top; into which the Prisoners let in, could no way get out; therefore was called by them *Lethe*, forgetfulness; Such, and far more grievous, is the Prison of Hell, out of which there is no redemption; they are lying Histories, which tell us, that Trajan was delivered out of Hell, by the Prayers of Gregory; and Falconella, by the Prayers of Teclaes; No, he that goeth this way, never turneth again; nor ever taketh hold of the paths of life. The Prisoners here are not Prisoners of hope, as we said of the Jews, in their captivity in Babylon (n), and may be said of other Prisoners; but are Prisoners of desper

(e) Isa. 66. 24. Mark. 9. 44. (f) Isa. 66. 24. Mat. 13. 42. Rev. 19. 20. (g) Mat. 3. 12. [h] Mat. 25. 41. [i] Isa. 30. 13. [l] 1 Pet. 3. 19 [m] Mat. 22. 13. [n] Zach. 9. 1. (u)

ration: being once doomed to these Prisons of Fire they must continue for ever, Fettered under Chains of darkness: lying there like a wild Bull in a Net: in vain roaring, and begging for mercy, through the grate of their eternal Dungeons: *Agree with thine adversary quickly, whilst thou art in the way: lest at any time, thine Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison: Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing (o).*

But that I may contrive a large Picture, in a small Ring: to use *Philo*s expression, and contract the Images of great things into a little Glass:

Is it called *Darkness*? Do wicked men go from one darkness to another, from inward, to outward darkness? That Darkness is said to be Eternal, *For whom is reserved the blackness of darkness for ever (p)*: Is it called Death? *The wages of sin, is death*: it is a death that never dieth (q): *Death shall feed on them, the Arabian* readeth it, *shall be fed with them (r)*: Death like a hungry Vulture, shall not cease to feed on them to all Eternity.

Is it called burning? do wicked men go from Burning to Burning, from burning in Sin to burning in Hell? from burning in Flames of lust, to burning in Flames of Torment? these burnings are for ever, *which shall dwell with everlasting burnings (s).*

Lastly, It is sometimes called Torment, as it is said of the rich man, *that he was in torments*, so as he cryeth out, *I am tormented in this flame*: that which makes these torments more tormenting, is, because they are Eternal. *They shall be tormented day and night, for ever and ever*: and *The smোক of their torment ascendeth up, for ever and ever (u).*

(o) *Mat.* 5. 25, 26. (p) *Jud.* 13. (q) *Mors sine morte.*
 (r) *Psal.* 49. 14. (s) *Isa.* 33. 14. (t) *Luk.* 16. 23, 24.
 (u) *Rev.* 20. 10. & 14. 11.

CHAP. IV.

Of the Sublimeness of Eternity, as Transcending all Expression, Knowledge (of it self, or measure) and all Imagination.

HAVING dispatched the first Doctrine, *That things which are not seen, are eternal*: I proceed to the second.

Doct. 2. *That which puts the greatest weight upon things not seen, and makes them the proper objects of a Christians aim, and choice, is, because they are eternal*: Though if these, and things seen were weighed together, there were many other considerables, that would give the precedence to things *not seen*: yet that which chiefly casts the scale, and maketh things not seen to preponderate, is, because they are *Eternal*. This the Apostle layes down as the Reason why they looked at these, not at the other, because the other are *temporal*, but these *eternal*; it is Eternity that mainly makes the difference, and puts an infinite weight upon the *unseen things* of another life: so that I am here to speak of the grand importance and concernment of Eternity. But I shall say of this, as *Bonaventure* said upon another subject, *I am not worthy, not able so much as to unty the shooe-latchet of so great a Mystery*. It is a mystery of a sublime and transcendent nature, as I shall shew in Three particulars.

1 *It transcendeth all expression*; all that is, or can be spoken of it, falls short of what it is in its self; what *Augustine* saith of God, that *St. John* himself doth not speak of God, as God is, may not improperly be spoken of *Eternity*: could I speak with the tongue of *men* and *Angels*, I were not able rightly to express it: when we speak of it, we speak as we can, not as it is: as children when they begin to speak, lispe and stammer, speak half words, and broken sentences, so it is with

with us; when I was a Child I spake as a Child, saith the Apostle [x], It is spoken of that imperfect knowledge we here attain unto, which as it holdeth good in other things, much more in this of Eternity; saith *Drexellius*, whatsoever is spoken of Eternity, is less than it is; we are hardly able to say what time is, the Philosopher defines it to be the measure of motion, or motion according to the former and latter parts of it, but others find fault with this, affirming, that time is the measure of Rest as well as Motion; the Platonists say, that Time is Eternity limited: but this is to set out that which is obscure by a greater obscurity, for we have a more clear notion of Time, than of Eternity; they speak more properly, that say, it is a continued flux of minutes, hours, days, months and years, from the beginning of the world to the end of it; yet some think this doth not fully express it. *Eusebius* saith [z], that part of time which is called *viv*, or the present time, cannot be comprehended; much less time future, or time past, for that is not, and this is past; then adds, the present time passeth away more swiftly than either word or thought: neither can it be taken for an instant, for either we must necessarily expect things to come, or consider things past, and an instant flyeth away as swift as thought: *Augustine* struggleth about it as a Bird in a string, he saith he knoweth it, yet confesseth he knows it not, he knoweth enough to hold his peace, but knoweth not enough to speak; and if it be so hard to say what time is, much more to describe Eternity: and so *Eusebius* infers from what he had said of Time; therefore man cannot comprehend Eternity and Everlastingness: the highest Oratory, the loftiest strains of Rhetorick are not able to reach it; they say, a fair face is seldom drawn but with disadvantage: the Painter going about to draw the Picture of *Helena*, as not being able to express her beauty to the life, drew

[x] 1 Cor. 13. 11. [z] *Oratio in laudem Constantini.*

er face covered with a *Vail*, leaving the beholder to
conceive what he was not able to express, the like are
we forced to do, when we speak of *Eternity*. The
truth is, when we would speak of it, we can do it no
other way but by improper locutions: when the *Sun*
riseth red, and soon after looketh black, or pale, or
yellow, we use to say it is a sign of rain; whereas pro-
perly the *Sun* is neither red, nor pale, nor black, nor
subject to any vicissitude, or change of colours, having
no other colour than its own perpetual *brightness*; yet
thus we use to speak, because it seems so to us by rea-
son of the vapours interposed between that and our
sight, which make it to appear to us of those colours.
In like manner when we speak of *Eternity*, we often
divide it the *times and ages of Eternity*, whereas properly
there is no such thing in it: we say when *thousands*
of years and ages are past, *Eternity* is the same it was
before; whereas properly nothing can be said to be
past in *Eternity*, as shall be shewed after, but *thus we*
speak and stammer when we speak of it: thus by a
misconception [c] to things that fall under our concep-
tion, we would relieve our selves in speaking of it.

2. It transfers all our knowledge and understanding; there is a Two-fold knowledge we have of things, a knowledge of the thing it self, and of the measure of it. Neither of these wayes are we able to come to distinct knowledge of Eternity.

[1.] *Not of the thing it self*; what the Ancients said of the fountains of *Nilus*, that Nature made them rather to be sought after, than to be found; may be more truly said of *Eternity*, it is a path which no Fowl knoweth, which the Vultures eye hath not seen, the Lions whelp hath not trodden, the most piercing eye is not able to dive into it, the knowledge of it is too wonderful for us, we cannot attain unto it: a mans eye is able to look upon twenty Candles lighted up together

(c) That water less a Day than never.

in a Room, but looking a while upon the *Sun* will dazzle the sight; if a man falleth into a *River*, though it be deep and broad, he may make shift to swim out; but if he be cast away in the midst of the *Sea*, after he hath a while struggled for life, and wrestled with those impetuous waves, he must unavoidably sink, and yield to the fury of the merciless waves: in like manner, the Understanding may keep footing while it wades in the *shallows of time*, though extended to an hundred thousand years, but soon will be swallowed up in stupor and amazement, when it cometh to launch forth into that *deep sea of Eternity*; as when we cast a stone into the water, one circle begets another, and the latter is still bigger than the former: so in *Eternity*, one deep calleth upon another; it is a wheel within a wheel, there is difficulty after difficulty, one mystery folded up in another; it is a great *Maze* or *Labyrinth* full of *infinite windings* and *turnings*: after all our searchings and indagations, we may well lose ourselves, but can never retreat when our thoughts are seriously engaged in it, much less find any bound that may set limits to our meditations: it is a Well which being both deep and dark, there is no seeing to the bottom of it; we may say of that, as the woman did of *Jacobs well*, *the well is deep, and we have nothing to draw with*; it is an overflowing, and ever flowing Fountain, which is neither spent nor drawn dry, but bubbleth forth into a continued stream, which is alwaies running, and will be running throughout all ages and generations; it is a *boundless Sea*, the further we enter into it, the deeper we find it: the *eternal happiness in Heaven* is a *deep Sea*, where the streams of life are ever flowing, and re-flowing, by a continued succession. *Hell* is a *deep sea of wrath* and vengeance having neither bottom nor bank; no bottom for any anchor of hope to fix on: no bank that might set any limits to the inundations of Gods displeasure; it is a *Sun that never sets*, a *Day that never ends*, a *Taper that never*

never burns out, an End that hath *no end*, an infinite *unlimited duration*, where millions of years are but so many Cyphers, signifying nothing; it is a thing of the most amazing consideration, able to swallow up our thoughts in stupor and astonishment.

[2.] There is a *knowledge of the measure of them*; and that is done, either by *Numeration*, by which we count how many things are; or by *ponderation*, by which we try how *mighty* things are; or by *mensuration*, by which we find out the *dimensions* of things: but by none of these are we able to come to a clear *knowledge of eternity*.

The first way of knowing is by numbering: thus we count how many years have been since the birth of Christ, the Flood, the Creation of the world; Some undertake to tell how many Barly-corns would reach from Earth to Heaven: but who is able to reckon the years and ages of *Eternity*. Suppose, saith a *Lapide*, ten hundred thousand millions of millions of millions of years; add to these, all the thoughts of Angels, and men, from the first moment of their Being to eternity; all the motions, mutations, changes, of the several Creatures, and things in the World; and add to them, all the numbers of *Arithmetick*, and fill with them, so many numberless volumes of Paper, as would reach from Earth to Heaven, you are not yet come to the end, not to the middle, scarce to the beginning of *Eternity*: and then adds, how long shall eternity endure? For ever; when shall it end? never; So long as Heaven is Heaven, so long as Hell is Hell; so long as God is God; so long shall be eternity: So long shall Heaven contain the Saints, and Hell torment the wicked; there is *no number*, either *numbring* or *numbred*, which is able to set it forth: no number numbring, as when we say, hundreds, or thousands, or millions. *Boetius* saith well, a minute and a thousand years, hold better proportion than a thousand years and *Eternity*; an easie *Arithmetician* will tell you how many minutes there are in a thou-

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sand

land years, but none can tell how many thousands or millions there are in Eternity; the vastest numbers that can be reckoned, are but so many cyphers, signifying nothing; and as no number numbring can reach it, so no number numbred: as when we say, so many as there are stars in Heaven, or piles of grass upon the earth, or drops of water in the Sea, any one of these would amount to a vast unconceivable number, but none of these will hold parallel with eternity; nay put all these together, and a thousand times more, you are not able to measure the *duration of Eternity*.

[2] By *Ponderation*; and that is done either by the help of *artificial weights*, when we put the thing we weigh into one ballance, and the weight by which we weigh it in the other: or *else* it is done *without* the help of such artificial weights; when we *poysse things in our hands*, or lift them up at the Arms end, as *Porters* do their burdens, to know their weight, but there is no way by which we can find out the *weight of eternity*; God is said to *weigh the mountains in scales, and the hills in ballances* (e), but there are no scales or ballances by which we can find out the *weight of an everlasting condition*. When we would know the weight of things, we usually put something as heavy in the other end of the ballance, but what may be laid in the ballance to *preponderate Eternity*? The *weightiest* things that can be brought, are to it but as the drop of a bucket, or the *small dust of the ballance*.

[3] By *Mensuration*, by which we find out the *height, length, breadth and depth* of things; but neither thus can we find out the *dimensions of Eternity*. God is said to *measure the waters in the hollow of his fist, to mete out the Heavens like a Span, to comprehend the dust of the earth in a measure*, but who beside God himself who inhabiteth Eternity, is able to measure the *height, or span the breadth, or fathom the depth of an infinite eternity*? there is neither *measure that can reach it, nor any*

nothing to be measured that is commensurate to it. Astronomers find out imaginary lines, by which they measure the Heavens, and the Earth. Mathematicians have their Jacobs staff, whereby they take the height of the sun and stars. Mariners have their Plummet, by which they sound the depth of the Sea, but there are no Engines or Inventions by which we may reach the height, or sound the depth, or measure the length of an infinite unlimited Eternity; I may say of it as Zophar doth of God, * *It is as high as heaven, what canst thou do? deeper than Hell, what canst thou know? the measure thereof is longer than the earth, or broader than the sea.* By all this it appeareth that Eternity transcends all our knowledge and Understanding; the knowledge of it is too wonderfull for us.

3. Yet further, *Eternity transcends our conception and imagination*: we are not able to think or imagine what eternity is, whether the eternity of happiness in Heaven, or misery in Hell. [First,] we are not able to conceive what are those unseen eternal things in Heaven: the temporal things in this life are more in imagination than in reality, they come abundantly short of what we imagine to be in them; men at a distance think there is a great deal of happiness and content in these things, that they should live most contentedly if they had so much of Revenues coming in yearly, or such and such places of preferment, but if at any time such men do attain to what they so ambitiously desire, they find in the issue, that there is not that happiness in these things that they fancied; that all these are but like the fruit of Sodom, that seem to the eye to be beautifull apples, but being touched turn to ashes; like Oramazes his egg, in which, the Enchanter boasted, was included all the happiness in the world, but being broken, there was nothing in it but wind and emptiness; or like that feast which Corn.

* Job. 11. 8, 9.

à Lapidè, reports * was made by a Magician in Germany, to which he invited many Noble Persons, who while they sate at Table, received good content, and fared deliciously to their thinking, but when they were departed, found themselves as hungry as if they had eaten nothing at all. Suppose there were somewhere about the Country an exceeding high Mountain, and that there went a common report as once about *Olympus*, that it were the goodliest place that ever eye beheld; and that all the Country being possess'd with such an opinion, should flock thither in great multitudes, every one contending who should get up soonest; one man being more strong and nimble, gets up before the rest, and finding nothing there answerable to the common report and his own expectation, looking down, and seeing the rest scrambling to get up, tells them, Sirs, you are all miserably deceived, here is *nothing of what you expect*; there is nothing here but ashes, and smoak, and stench. Most men are strongly perswaded that there is a great deal of satisfaction to be had in the riches and preferment of the world, else they would not hew their way to them through so many rocks of difficulties, and swim to them through so many seas of blood, as if they would climb up to them upon the heaps of dead bodies; whereas *Solomon*, who stood upon a higher Rise of ground, and saw further than any one of the sons of men, as having a larger consequence of all earthly enjoyments, and the largest heart to find out that good that was in them, and made this his great business; using these things not in a sensual, but a critical way, that he might find out what good thing there was under the Sun; yet after all his experience finds himself, and accordingly proclaimeth to all the world that *all is vanity, and vanity of vanities*; the good that is in these temporal things is more infancy than in reality, they come

* on *Isa.* 55. 2.

far short of what we imagine to be in them, whereas the *not seen eternal things laid up in Heaven*, are beyond what we can imagine or conceive of them, *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him* (i); God saith, *As far as Heaven is above the Earth, so far are my thoughts above your thoughts* (k). There is scarce any thing, as one (l) observeth, *more vast than the thoughts of man*: though the world be a vast thing, yet thoughts are beyond it; we may imagine a thousand worlds, yet God is there said to be as far above our thoughts, above that model we can draw of him in our thoughts, as *heaven is above the earth*. When we have thought what we can think of the *goodness and mercy of God* [for that is the thing there more properly spoken to] God is as much more merciful above what we can think, as heaven is above earth; and as this will hold in other respects, so more especially in regard of that *eternal happiness* which God hath in Heaven provided for his people; when we have thought what we can of it, it is as much above our thoughts as heaven is above earth, *Now are we the Sons of God, but it doth not appear what we shall be* (m), saith the *Syriack Version*, *it is not hitherto revealed*: therefore it is said to be *a Life hid with Christ in God*. It is said (o) *That Christ shall come to be glorified in his Saints, and to be admired in all them that believe*; the glory then bestowed on them will be so far surpassing their former apprehensions, that it will be a matter of admiration to the Saints themselves. On the other side, the *eternal punishments in Hell* are beyond all we can imagine or conceive; here many times the fear we have of temporal sufferings is worse than the sufferings themselves: many in this respect deal with themselves, as

(i) 1 Cor. 2. 9. (k) Isa. 55. 9. (l) *Preston*. (m) 1 John 3. 2. (o) Col. 3. 3.

Parrhasius the Painter dealt with his slaves, who put them to real exquisite tortures that he might better express but the feigned tortures of *Prometheus*; many, out of a fear and fore-sight of some supposed evils, which possibly never may befall them, torment themselves with needless fears, and cast upon themselves the gall and bitterness of a thousand real vexations: or if these evils do befall them, they do not prove so great as they fancied; the fear of a Prison or other sufferings, is many times worse than the thing it self. *Saunders*, and some other *Martyrs* thought beforehand they could not burn, they could never endure the fire; yet when it came, endured it with much courage and constancy: whereas the eternal punishment in Hell, and the wrath of God there inflicted upon the Children of disobedience, is commensurate to our greatest fears, *Even according to thy fear so is thy wrath* (p), the wrath of God is every way proportionable to the fear men have of it, and not only so, but is beyond what we either fear, or can know. In the beginning of that verse, *who knoweth the power of thine anger*, who is able to conceive what Gods wrath will be when it is poured out to the utmost; when he shall cloath himself with vengeance when he shall stir up all his wrath, and revenge himself for all the wrongs offered him by daring sinners. God asketh, (q) *Hast thou entred into the treasures of snow, or hast thou seen the treasures of hail, which I have reserved against the time of trouble, against the day of battel and war?* but who hath entred into those treasures of wrath, or seen those treasures of fire, which God hath reserved against the day of wrath, and perdition of ungodly men.

(p) *Psal* 90. 11. (q) *Job* 38. 22.

C H A P. V.

Of the importance of Eternity, to the endlessness of it. Considering God will not, nothing else can, put an end to it.

HAVING thus treated of the Sublimeness and transcendency of Eternity, I shall now shew of what *unspeakable importance, and concernment* it is ; it was the saying of *Chrysostome*, that if he had a mountain for his Pulpit, and the whole world for his Auditors, he would preach upon that Text, *Oh ye sons of men! how long will you love vanity* * ? neither indeed can any Preacher improve his time and pains to better purpose, than by seeking to take off mens love from these vain *temporal* things, and stirring them up to the pursuit of things eternal. *Eternity* is a thing of that infinite concernment, that never can there be enough spoken, or written of it ; it comprehendeth all the good that can possibly fall within the compass of our hopes, and all the evil that may fall within the compass of our fears ; as in some Maps you may see a model of the whole world drawn into a small compass : so the whole world to come, and whatsoever is considerable in it, is all comprehended under this word (*Eternal*). As nothing is more desirable than *Heaven*, nothing more formidable than *Hell*, so nothing in *Heaven* so desirable as the *eternity* of its happiness ; nothing in *Hell* so dreadful as the *everlastingness* of its misery ; as *Heaven* is the treasury of all desirable good, and *Hell* the store-house of all imaginable evil ; so that which is most considerable in both, is the *Everlastingness* of them ; *Eternity* is that which makes good things infinitely more good, and evil things incomparably more evil ; *Eternity* is the very *Heaven of Heavens*.

* *Psal.* 4. 2.

and the *Hell of Hell*; Heaven would be no Heaven in comparison, and hell in a manner no hell, if it were not for this *Eternity*; it would be a kind of Hell to the Saints in Heaven, to be in fear of losing it, and in a manner a heaven to the damned in hell, to be in hopes of being delivered from it: although there be many things concur to make up the *happinefs* of the Saints in Heaven, and the *misery* of the damned in Hell, yet this of *eternity* weigheth more than all the rest; Were all other things considerable in both put into one end of the ballance, and this of *eternity* in the other, it would out-weigh all the rest. * Those that had gotten the Victory over the Beast, are said to sing the song of Moses the Servant of God. Some by this *Song of Moses*, understand that Song recorded Exodus 15. And that Song concludeth with a declaration of Gods eternity, ver. 18. *The Lord shall reign for ever, and ever*; Or, if it may be thought to refer to the 90th. Psalm, which is a *Prayer of Moses, the man of God*; the former part of that Psalm setteth forth at large Gods eternity; but whether either of these, or whatsoever else is to be understood by the *Song of Moses*, I doubt not but *Eternity* maketh up one part of that Song; nay, is the *Elab*, the highest strain in that *Triumphant Song*. On the other side, could we lay our ears to Hell, and hear the language of those wretched miscreants, it is probable that the *Eternity* of their sufferings would still come in, as the sad burthen of their fruitless lamentations; that *על, על*; the proper language of Hell, is as if they should say, *not ever, Lord, not ever* †; but all in vain: they would not here endure the thoughts of *eternity*; and therefore they shall have it alwaies written before them, in the place of their thraldome; that, which way soever they turn their eyes, they might be terrified with the remembrance of their miserable, most

* Rev. 15. 9. † *על על, על על*.

miserable immortality. I might be more large in shewing the grand importance of Eternity: but it is an *Hebrew Proverb*, that a man should not put his cattel into a place, where there is no hedge to bound them; that therefore I may set bounds to my Meditations, I shall shew of how great concernment this *Doctrine of Eternity* is, from these following considerations: in which I shall be more short, because they are so fully handled by a more skilful builder (u).

1. *Eternity is without any end*, or conclusion: that is the proper import of the word *Eternal*: There is no end of the joys of Heaven. (w) *They who convert many to righteousness, shall shine like the stars for ever, and ever*; upon which saith *Drexellius*, observe the argumentation of it, by the iteration of the same word, for ever, is as much as *Eternal*, or without an End: but as if that were not enough, he doubleth it: for ever and ever: and yet the vulgar Latin expresseth it more fully, *to perpetual Eternities*: it is not *eternity* in the singular number, which yet were enough to describe it to be *endless*: but *eternities*, in the plural; as if he should say: If you fear Eternity may have an end, after that, there would be other Eternities to succeed; neither doth it rest here, in saying *eternities*, in the plural number, or only add to these a finite term, but an infinite; to perpetual Eternities: and if one eternity be without end, what is ten, an hundred? &c. yet if so many Eternities could be imagined, so long shall the Saints continue in glory, and happiness: to which nothing can put an end, and period.

First, *God will not*: Gods end in making man, was, that he should be the everlasting monument either of his free Grace, or his just Displeasure: and certainly, God will not cross, and null his own Design: he hath from the beginning written their Names in his Book of Life: and what he hath written, he hath writ-

(u) *Mr. Wells his Prospect of Eternity.* (w) *Dom.* 12. 3.

ten: It is no way to be imagined, that God should make any to be vessels of honour, and mercy; and then dash them in pieces, like the Potters vessel; that God should receive them into his everlasting arms, and then throw them out of his Embraces: Gods love, like himself, is unchangeable, *having loved his own that were in the world, he loveth them to the end* (x); which is the same with Eternally, as the Learned observe: and so the *Æthiop. Version* renders it; he loved them for ever; and as God will not put an end to their happiness, so nothing else can.

1. *Man cannot*: The rage of Tyrants may cut asunder the thread of their Temporal life, which might have been spun out longer in a Natural course; but are not able to take away their Eternal life, *I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand* (y). And yet that he may give stronger assurance, (if stronger may be given) he addeth, *My Father which gave them me, is stronger than all, and no man is able to pluck them out of my Fathers hands.*

2. *The Devil cannot*: Though he got into earthly Paradise, and by tempting *Adam* to sin, prevailed so far as to dispossess him of it; yet he can never come into that *Heavenly Paradise*: he was long since thrown out, and his place no more found in Heaven; Heaven is guarded from the intrusion of those Apostate Angels; not only by the power of God, who cast them out of their first Habitation, and shut them up under *chains of darkness*: but by its own inaccessible, and impenetrable Nature. We often read in Scripture, of the *opening of Heaven* (a), from which some gather, that Heaven is impenetrable to any Creature, but by a Miracle opened to Elect Angels and Saints: The *Devils*, though Spirits, and therefore are able to pass through the hardest stone walls, are no more able to

(x) *Joh. 3. 1.* (y) *Joh. 10. 28, 29.* (a) *Joh. 1. 51. Acts 7. 55.*
pass

pass through them, than to pass out of their own Nature, and Being; and this is mentioned as a ground of joy in Heaven: *The Accuser of the Brethren is cast down* (b).

3. *Sin cannot*: Heaven is a Holy Habitation, a Land wherein dwelleth Righteousness (c), not harbouring any sin, which might dispossess the Saints of the blessedness they enjoy: There shall that be fulfilled, *The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found* (d).

4. *Death cannot*: I am persuaded that neither death nor life shall be able to separate us from the love of God (e); Death is so far from separating from God's Love, and that Happiness, the fruit of his Love; that next to Jesus Christ, it is the Believers greatest friend: putting him into an everlasting possession of his desired Happiness.

On the other side, There is no end of the sufferings of the damned in Hell: Some indeed have contended for it; Origen thought, that after a thousand years both Devils and Men should be released out of Hell-torments: After him the Hereticks, called the *Anitists*, broached the same Doctrine: Others, that *Augustine* speaketh of, contended; that not all, but some should be delivered out of their sufferings; some, that all Christians: some, all Catholicks: some, those that had received the Sacraments of the Faith: some, those only who persevere to the end in the Catholick Faith: others, those who were addicted to works of Mercy, and Charity: But who are these, who darken Counsel by words without knowledge? These fond conceits are solidly refuted by *Aquinas*, and others, who prove by undeniable Arguments, that these sufferings, if nothing else, yet Death puts an end to them: in the Grave the Prisoners rest together, and those who

(b) *Rev.* 12. 10. (c) *Deut.* 26. 15. (d) *Jer.* 50. 20. (e) *Rom.* 8. 38. (f) *L.* 21. *de civ. Dei.*

are weary are at rest: but Death shall not put any end to Hells punishment; *it is a death, that never dyeth; an end, which hath no end; a defect, without any deficiency.* It is a death, that ever liveth: an end, which never beginneth; a defect, which never faileth: we may well say of it, as one doth, *Oh killing life! Oh immortal death! If it be life, how doth it kill? if death, how doth it indure (h)?* It is neither death, nor life: for both these have something of good in them: Oh how happy would those poor miserable creatures think themselves, if there might be any *end of their misery!* they shall seek for death, and dig for it as for hid treasures, but all in vain: *They shall seek death, and shall not find it, and desire to die, and death shall flee from them (i);* They shall study plots and methods to dispatch themselves: they shall cry to the *Mountains to fall upon them,* and (if possible) to crush them to nothing: they shall desire, that the Fire that burns them would consume them to nothing: that the Worm which feeds on them, would gnaw them to nothing; that the Devils which torment them, would tear them to nothing: They shall cry to God, who first made them out of nothing, to reduce them to that first nothing, from whence they came: but *he who made them, will not have mercy on them:* he that formed them, will not shew them so much favour: When the Angel pleaded with God in behalf of Jerusalem, Zech. 1. 12. *How long, wilt thou not have mercy on Jerusalem, against which, thou hast had indignation these threescore and ten years?* It is said, the Lord answered the Angel *with good words, and comfortable words (k):* When the Souls under the Altar cryed, *How long, Lord, holy, and true, dost thou not avenge our blood upon them which dwell upon the Earth (l)?* Answer was returned how long they must stay, and in

(h) Bellarm. *de arte moriendi*. l. 2. c. 3. (i) Rev. 9. 6.

(k) Zech. 1. 12. (l) Rev. 6. 10.

the mean time were given them long white Rôbes ; but when those poor Creatures in Hell shall cry out , *How long, Lord, how long wilt thou torment the workmanship of thy hands? how long will it be e're thou put an end to our misery?* There is no answer to be expected, which might give them any hopes of the ending of their suffering : God here often called to them : *How long, ye simple ones, will ye love simplicity? How long shall thy vain thoughts lodge within thee ** ? but they turned a deaf ear to Gods call, and therefore it will be just with God, when they cry *how long?* not to hear them, but *to laugh at their destruction, and mock when their fear cometh* : And that these sufferings are without any end or expiration ; this, above all other things torments the damned, and drives them to despair ; were there to be any end of their misery, though after the vastest tract of time, there would be some hopes, they would end at last. Some of the Ancients have well improved their Meditations, in setting forth this ; One thus, *If they were to end after a little Bird should have emptied the Sea, and only carry out her bill full once in a thousand years.* Another thus : *If the whole world, from the lowest Earth, to the highest Heavens, were filled with grains of Sand, and once in a thousand years an Angel should come, and fetch away only one grain ; and so continue till the whole heap were spent.* A third to this purpose : *If one of the damned in Hell should weep, after this manner ; that he should only let fall one tear in a hundred years, and these should be kept together, till such time as they should equal the drops of water in the Sea, how many millions of ages would pass, before they could make up one River, much more a whole Sea? and when that were done, should he weep again after the same manner, till he had filled a second, a third, a fourth Sea, if then there should be an end of their miseries, there would be some hope they*

* Prov. I. 22. Jer. 4. 14.

would end at last; but, that they shall never, never, never end, this is that which sinks them under horror, and despair, and fetcheth from them yellings and howlings, able to rend Rocks and Marbles asunder.

C H A P. VI.

Of Eternity without succession, or without consumption.

E*Ternity is without succession*, it is all together: this is one difference betwixt Time and Eternity; Time is a continued flux of hours, days, months and years, so that in time there is a Succession, there is time past, present and to come: time present putteth an end to that which is past, and this is soon swallowed up in time future; but it is otherwise in Eternity: There is no Succession, no time past, or to come: it is a duration always present, there is no yesterday, nor to morrow: it is *one perpetual to day*, no beginning and ending; it is all beginning, and always but beginning, there is no priority, or posteriority, no First or Last, it is *all together, and at once*; no whence, or whither, no term from which, or unto which: it is *One standing flow without any flux*, one indivisible point. God being Eternal, there is no difference of time with him, *one day with him is as a thousand years, and a thousand years as one day* (c), Time to come is to him as it were past, *A thousand years in his sight is but as yesterday, and as a watch in the night* (d). Time past is to him as present, therefore Christ tells the Jews, *Before Abraham was, I am* (e), He doth not say, before Abraham was, I was, but I am, being the *Everlasting Father* (f), so many hundred years past were as present to him, and so it is in Eternity. Though to us who live in time, and motion, a thou-

(c) 2 Pet. 3. 8. (d) Psal. 40. 4. (e) Job. 8. 58. (f) Isa. 9. 6.

land years are neither more nor less, yet in Eternity a thousand years, and one day are all one: Some of the School-men express it by this similitude: a man that stands upon a Plain, and seeth an Army marching, seeth but a little of it at a time, first one Troop, then another, some before, others behind, some coming, some going, others gon: whereas a man that stands upon the top of a Hill, seeth all the Army at once, though possibly one part may be many miles distant from another: In like manner to us, who stand in the low Valley of time, there is a flux and succession, and so a difference between time past, and to come: whereas in Eternity there is no difference, no yesterday, or to morrow; they are the same, they are all present; and as in *Eternity* all time is together, if I may so speak, so all things else, are possessed together. *Boetius* saith, it is an interminable possession, perfect, and all together; all things in Eternity are collected into one: the Eternal happiness in Heaven, is as if the quintessence of several dishes of meat served up at a great Feast could be collected into one morsel: as if the virtue and spirits of all the precious liquors in the world, could be contracted, and put into one glass: there shall be as much happiness enjoyed at once, as shall be through that infinite duration which hath no end; and yet which makes it so wonderfully wonderful, there is such a sweetness, and pleasant variety in the happiness enjoyed, that after millions of years it will be as fresh and desirable as at the first enjoying it. So in the eternity of Hell-sufferings, all miseries are collected into one; it is as if all the evils in the world could be put together, and endured at once: as if all the malignity of the several venomous creatures in the world could be squeezed into the same cup: so in Hell, whatsoever flaming of Gods wrath, whatsoever scorplings of that unquenchable Fire, whatsoever gnawings of that never dying worm, whatsoever other sufferings are to

to be endured throughout all Eternity, they are all endured the same moment, and article of time; and yet (which is as strange) when all this hath been endured the vastest tract of time, the enduring of it will be as grievous, and unsufferable as it was at first.

3. *Eternity is without any wasting or spending*: while we are here, every part of time already spent, cuts off so much of the time remaining. * The days of our years are threescore and ten. When a man hath lived Thirty or Forty years, there are so many years less to come, and so it is with all things either enjoyed, or endured in this life. A man that takes a lease for one and twenty years, when seven or twice seven of these years are expired, there are so many years less remaining; a man that is committed to prison for so many moneths, or years; when he hath endured that punishment half of that time, he hath so much the lesser time to endure it; but it is otherwise in Eternity, after millions of ages are past (if I may speak so improperly) there is not one moment, nor, (if it could admit of a division) one thousandth part of a moment wasted, or elapsed, or a thousandth part of a moment less to come; what some speak of a great Lake near *Manubria*, that it is always full, put never so much water in it, it never runneth over, take never so much out of it, it continueth full, may be said of Eternity; it is neither encreased by addition, nor diminished by subtraction; add never so many thousands of years to it, it is still the same it was before the addition, take as many from it, it is still as much as it was before the subtraction; the total sum, saith *Drexellius*, is neither more nor less, but what it was in its self, to wit, Eternity: as it admits of no Succession, so neither of any Wasting or impairing: Some obscure footsteps of this we have here, *Dost thou not see the Heavens*, (saith *Chrysostom*)

* *Isa.* 20. 10.

Chap. VI. Succession or Wasting.

how fair, how spacious, how bespangled with divers Constellations; how long they have lasted? and yet this long duration of time hath brought no old age upon them, but they still retain the beauty and glory they had at first. To the same purpose *Alstedius*, Such is the duration, and unmoveable stability of that heavenly Palace, that being created above five thousand six hundred years since, yet it so continueth to this day, that we can espy nothing in it of change or waste, or disorder; The Sun, that faithful witness in Heaven, is in continual travel and motion, fetcheth large circuits, courseth about the world, yet there is no wasting either in its substance or qualities; his substance is the same, his light as clear, his heat as cherishing, influence as operative, motion as swift as ever it was; doth the *Psalmist* compare the sun to a *Bridegroom* coming out of his Chamber, and a *Giant* rejoicing to run his course? This *Bridegroom* is still as fair and beautiful, this *Giant* as strong, and vigorous after the great labour, and constant revolutions of above five thousand years; The like is to be observed in the Sea; all the Rivers run into the Sea, From the place from whence they came, thither they return again (k): Though it continually sendeth forth abundance of Rivers, and hath done so from the Creation, yet it continueth as full as it was at first; as it sends out some, it receiveth in other waters. After they have incircled the earth, and glided along through their several channels, they at last empty themselves again into the Sea; so that it is both as full and large as at first. If it looseth in one place, it gaineth in another: and if after so long a tract of time there be no sensible decay in these great master-pieces of Nature, much less in *Eternity*, where all things continue in the same state and degree.

There is no wasting in the eternal happiness of the Saints, Provide your selves bags which wax not old, a

(k) *Eccles. i. 7.*

treasure in the Heavens that faileth not, it is an inheritance incorruptible, undefiled, and that fadeth not away. (l) An incorruptible Crown; (m) A Crown of glory that fadeth not away, (n) It is spoken of Moses, as a thing extraordinary, that after an hundred and twenty years, his eye was not dim, nor his natural force abated (o) and that of the Israelites in the Wilderness, was as strange; that after forty years, their cloaths and shoes, waxed not old. But what is recorded as a strange unwonted thing in them, holds true in Heaven; the Saints shall ever see God, and yet their sight never wax dim; shall be cloathed with the Garment of Salvation, and those Garments never wax old. Abel hath been in Heaven five thousand years and upward, and were there so many thousands to be deducted from his future happiness, it would be some diminution to it; but this adds much to his happiness, that after so long a tract of time, he is not one who is nearer the expiration of his happiness.

On the other side, there is no wasting in the eternal punishments in Hell; Drexelius makes this observation from those words of our Saviour, (p) If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned; Where he observeth, the words do not run in the future tense, he shall be cast forth, and shall be cast into the fire, and burned: but all in the present tense; he is cast forth, is withered; men cast them into the fire and they are burned. This (saith he) is the state and condition of the damned; they are burned, that is, they are alwayes burning: when a thousand years are past, as it was at first so it is still; they are burned: after a thousand, thousand years more, as it was before, so it is still; they are burned. If after millions of years, the question were

[l] Luke 12. 33. 2 Pet. 1. 4. [m] 1 Cor. 2. 25 [n] Deut. 34. 7. (o) Deut. 29. 5. [p] John. 15. 6.

asked; *What is now their state and condition?* what do they? what suffer they? how doth it fare with them? There can be no other *answer* returned, but they are burned; continually, and eternally burning. The *Apostle* saith of the *Sodomites*, that they were set forth as an *example*, *suffering the vengeance of eternal fire*; it was many hundred years before the *Apostle* wrote this, that they were doomed to those prisons of *Fire*; yet all that time before, they had been burning; at *this* day, they are *still* burning: and so *shall* continue burning to all *eternity*. All the burnings they have already endured, deduct nothing from their future sufferings, nor in the least abate the tale of their ensuing calamities; but they have as much to suffer, and (if I may so speak) *as long* a time to suffer in, as when they went *first* to their *own* place.

CHAP. VII.

Of Eternal Happiness and Misery without intermission; and without mixture in Heaven or Hell.

4. **E**ternity is without any intermission: There is no intermitting in time; in the days of *Joshua*, when the Sun and Moon stood still; and some say, there was the like pause in the Stars; yet *time* did not stand, but posted on its wonted course: in the daies of *Hezekiah*, when the Sun went backward *ten* degrees, yet *time* went on; the men then living, were not the younger for that retrograde motion: and if there be no *intermissions* in *time*, much less in *eternity*, and this undeniably followeth, upon what was before spoken; for if there be no *succession* in *eternity*, but whatsoever good is enjoyed in *Heaven*, and whatsoever suffering is endured in *Hell*, be all at once; it will thence follow, that there is no *interruptions* in the happiness of the one, nor any *intermissions* in the punishment of the other.

1. There

1. *There is no interruption in the happiness enjoyed in Heaven*; and this adds not a little to the greatness of it. The best enjoyments in this life, are often interrupted; yea, even the spiritual enjoyments of Believers; God is often as a stranger in the Land of their souls; and as a Wayfaring-man, who tarrieth but for a night; his visitations are less frequent; and when they are, many times *not lasting*; the best of the Saints have experience of Gods *access* and *recess*: of his drawing near them, and his *with-drawing* from them. God sometimes looks through the window, shews himself through the Lattice, shineth upon them with the light of his countenance; makes some of his glory and goodness pass before them, so as at present they are able to say with the Church, *The Lord is my Portion, saith my soul*; but at other times, God hideth his face, *withdraws* his comforting presence, so as at present they have no taste of his goodness nor smell of the sweet savour of his precious Ointments, nor intimations of his love, nor illapses of the light of his Countenance: they seek him, but cannot find him, they cry, and shout, yet *he shutteth out their Prayers*; they go to the Word to hear what God will speak to them; hoping that God may create the fruit of the lips, peace; yet cannot hear one word of comfort; they follow God from Duty to Duty, from Ordinance to Ordinance; and yet God answereth them neither by *Prophets*, nor by *Dreames*, neither by *Prayer*, nor *Word*, nor *Sacrament*, so as they many times cry out, *I have lost God, the Comforter who should relieve my soul is far off from me*; or in the language of Sion, *The Lord hath forsaken me, my God hath forgotten me*. And as they have these sad interruptions in their sense and feeling of Gods love, so likewise in that joy and comfort which results from it; what they say of *Apes* and *Monkies*, that in the full of the Moon they are pleasant and jocund, often skipping up and down, doing their apish tricks, but in the *wane* are dull and foolish,

tish, not caring to stir: in like manner *Believers*, while
 the candle of God shineth upon their head, they are
 filled with joy, and that *sometimes* beyond what they
 are well able to bear: as *Ephraim*, who begged of God,
Lord withdraw a while thy joyes from me, the weakness
of this earthly vessel is not able to hold so great joyes. And
Severinus, that *Indian Saint*, being recovered out of a
 great sickness, in which he found the glorious illapses
 of God upon his soul, cryed out, *Oh my God, do not*
for pitie sake thus over-joy me, if I must have these con-
solations, take me to Heaven, he that hath tasted of thy
sweetness, must needs after live in bitterness! Whereas
 in the other side, when God hides himself, and with-
 draws his presence, there is no voice of joy heard in
 their tabernacles, nothing remaining of those joyes
 they once had, but onely a sad remembrance that they
 once had them. *Bernard* on a time found himself
 much indisposed, yet having striven with himself, and
 then with God in prayer, evidently found the visita-
 tions of God, but this lasted but a while, therefore he
 said of it, *Oh blessed hour, but oh short stay; Oh that it*
lasted longer; And *Jeafry* of *Peroun*, being in
 journey with *Bernard*, one while was so filled with
 joy, that he said, *he hoped he should never be sad more all*
life; but this joy was soon gone, so as he then fear-
 ed he should never be chearful more. But these sad
 interruptions which the best Saints are subject to here,
 they shall be wholly free from when they are made
 takers of that eternal happiness in Heaven; doth
 the chief happiness of the Saints in heaven consist in
 enjoyment of God? look whatsoever way they may
 be said to enjoy him, the Scripture describeth it to
 be continual, an uninterrupted enjoyment; is it by way
 of presence? *they shall ever be with the Lord* (b). Is it
 by way of Vision? what *Christ* saith of Angels, *that*
they always behold the face of his Father (c), is as true

(b) 1 Thes. 4. 17. (c) Mat 18. 10.

of them; Is it by way of love? *Love is strong as death* the coales thereof are as coales of fire (d); some read it coales of Juniper, which, they say, being raked up in its own embers continueth glowing a whole year together, and therefore aptly expresseth the love of the Saints, which is continually burning upon the altar of their hearts; Or, is this enjoyment by way of joy and delight in God? *In thy name they shall rejoyce all the day* [e]; and this adds not a little to the happinefs of the Saints, which would be much abated, if there were any times, when they were secluded the presence of God: the like may be said of whatsoever happinefs; there is in Heaven: which is therefore resembled to a River, where there is a constant succession of waters, *Thou shalt make them drink of the River of thy pleasures* [f]; sometimes to a Fountain, which we know is continually running, *With thee is the Fountain of Life*; and the tree of life is said to yield her fruit every month, to shew the un-interruptedness of those delights in Heaven.

2. On the other side there is no intermissions in the Eternal sufferings of Hell, the worm is always gnawing, the fire continually burning, the smোক of the torment ascendeth up for ever and ever, and they have no rest, day, nor night. They are tormented day and night for ever and ever [g]; the wrath of God under which they lye is [h] compared to a stream of Brimstone; when it is likened to Brimstone to express the fierceness of it, so to a stream which is continually running, it sets forth the continuance of it; and this much adds to the greatness of their sufferings. In the evils which befall men in this life there are frequent intermissions; in the most violent Agues the paroxysm lasts but for such a time; Feavers in a few dayes come to the end of their Crisis, and end either in the death or recovery of the Patient.

(d) Cant. 8. 6. (e) Psal. 89. 16. (f) Psalm. 36. 89.

(g) Rev. 14. 11. & 20. 10. (h) Isa. 30. 33.

patient; Those tormenting diseases, the Gout and the Stone, in a short time spend themselves, and though they are seldom wholly cured, yet there are some times of ease; and were it so in the sufferings of hell, were there *any resting dayes in hell* (as *Prudentius* fancied) were it one day in a week (as some modern *Jews* conceit, affirming, that when their *sabbath begins*, the damned are led by an Angel to a place of rest, and when their *Sabbath endeth*, they are driven again to their place of torment,) or were but one day in the year, as *Prudentius* would have; that upon that day Christ rose from the dead, the flames of hell are less hot, and the damned find some mitigations of their pain; if only thus, it were some abatement of their misery: but to lye continually quenching under the wrath of an incensed God, and scorching in the flames of a tormenting Fire, without any end, ease, relaxation, or any intermission of their sufferings, this makes them the more grievous, and intolerable. Here when a man's mind is ever-whelmed with grief, or is oppressed with pain, sleep many times gives him some mitigation; therefore, the Poets call it a *sweet refreshment in a lease* (i); on the other-side, when in extremity of grief or pain, a man cannot sleep many nights together; when in his extremity he wisheth that it were evening, hoping that the night may ease him, and closed give him rest; yet in this case, his eyes are not waking, so as he is full of tumblings and tossings till the dawning of the day; this is a great addition to his Misery: as it was with Job, *Who therefore desired strangling, and death, rather than life* (k). *Ravilston*, who murdered Henry the Fourth of France, among other punishments, they would not suffer him to take any sleep for several days and nights together, but when he began to sleep his keepers thrust burn-

(i) morbi suave levamen. (k) Job 7. 15.

ing bodkins into his flesh, to keep him waking; and this was so grievous to him, that though many exquisite tortures were inflicted on him, yet he told his friends, nothing so much troubled him as want of sleep, having not had one wink of rest for six daies and nights together; but thus it is with those wretched Miscreants in Hell, they have no rest day nor night (l) they shall not be suffered to take one wink of sleep to all eternity.

5. *Eternity is without any mixture:* There is nothing but happiness in Heaven, nothing but Misery in Hell; Heaven is a place of pure Mercy, Hell of pure Justice; Joy and Triumph will be the portion of the Saints in Heaven; and Misery and Howlings the everlasting portion of the damned in Hell; and that without any mixture of their contraries: See it in both the Branches.

(1.) *The happiness in Heaven is without any mixture:* This world, as it is between Heaven and Hell in place, so it is in participation; It partakes both of the sweetness of Heaven and the bitterness of Hell. Whiles Israel was in the wilderness the blackest night had a pillar of Fire, and the brightest day the pillar of a Cloud; things here, never go so ill with men but they have some comforts afforded; nor so well but they groan under some kind of trouble: God hath set one over against the other (m). When Dioclesian resigned his Empire, he pretended this as the reason; As the Planet, which hath its exaltation in one sign, hath likewise its counterpoise in another; if there were any thing that afforded him any content, it was accompanied with as much vexation; as silver is mixed with dross; our wine with water. Neither is it thus only in temporal, but in the Spiritual enjoyments of Believers; who are here, like the Nightingale, sitting upon thorns; or the Halcyon upon (1)

on the trembling waters. Doth the Christian serve God? it is with *fear*; doth he rejoyce? it is with *trembling*: doth he rejoyce in that Grace God hath given him? as *Paul*, *Thanks be to God, through Jesus Christ*; yet he cannot but mourn under the remainders of Corruption, with the same Apostle: *O wretched man that I am, who shall deliver me from this body of death?* and when he compareth that *little* grace he hath, with that *Original purity* he lost in Adam, he cannot but mourn; as the old men did (n), who had seen the *former Temple in its glory*; is it matter of Encouragement to him, when his heart is enlarged in Gods service? as it was to *David*, when he and the people offered *willingly to the Lord* (o), Yet it is a matter of sorrow that he is able to do God no better service; his greatest joy is not *without some mixture*; the women after Christs Resurrection, departed from the Sepulchre with *fear and great joy* (p), The Disciples, *walked in the fear of God, and the comforts of the Holy Ghost*; (q) Whereas in Heaven, there are all things that are *desirable, and rare, and precious, without any mixture* of contraries (r): There is perfection *without mixture* of imperfectness, *When that which is perfect is come, that which is imperfect shall be done away*: (s) There is perfection of holiness, *without the least sinfulness*; *The sin of Jacob shall be sought, and there shall be none* (t); Perfection of happiness *without any kind of misery*; there is joy *without sorrow*; *They shall obtain everlasting joy, and gladness; and sorrow and sighing shall flee away* (u): Rest *without Labour*, *Blessed are the dead, which dye in the Lord; they rest from their Labours* (w): In sum, there is life, *without death* attending it: Light, *without darkness*; peace, *without trouble*; ease, *without pain*:

(n) *Ezra* 3. (o) *1 Chron.* 29. (p) *Mat.* 28. 8. (q) *Acts* 9. 31. (s) *1 Cor.* 13. 10. (t) *Jer.* 50. 20. (u) *Isa.* 35. 10. (w) *Rev.* 14. 13.

a full enjoyment of all desirable good, and freedom from all imaginable evil.

[2.] *On the other hand*; In the eternity of Hell's punishment, there is all that is evil, without the least mixture of any thing that is good; *The same shall drink the wine of the wrath of God, that is pured out without mixture* (x); That Cup of wrath that is said to be full of mixture (y): that is, full of all the woful ingredients that can be put into it; is here said to be without mixture: that is, without the mixture of any thing that might alleviate their Torments. I shall onely instance in three Particulars:

[1.] *Without any mixture of Mercy*: Here many times God corrects with Judgment, not in Wrath (z) or if in Wrath; yet in Wrath he remembreth Mercy (a), But there, is all wrath without any mercy; as in the Sacrifice of Jealousie (b), God ordereth, that there should be no Oyl, or Frankincense put to it, because it was an offering of Jealousie; an offering of memorial, to bring iniquity to remembrance: in like manner, in Hell, there is no oyl of mercy to lenifie their sufferings: no Incense of prayer, to appease God's Wrath; he that made them, will not have mercy shew them; he that formed them, will shew them no favour; the day of Grace and Mercy is then past: the door of mercy is for ever shut up against them: *When once the Master of the house is risen, and hath shut the door, and ye begin to knock at the door, saying: Lord, Open to us; He shall answer, and say, I know you not whence you are* (c): When God hath shut up the door of Grace, and Mercy, as he doth in Hell: though they beg, and cry for mercy, they shall receive no other answer, than a peremptory denial: the foolish Virgins deferred to get oyl into their Lamps till it was too late; and when they went to buy, the Broker

(x) Rev. 14. 10. (y) Psal. 75. 8. (z) Jer. 17. 18. last. (a) Hab. 3. 2. (b) Num. 5. 15. (c) Luk. 13. 12. * grog

room came, and the door was shut, and when they begged, *Lord, Lord, open to us*, he answered, *verily I say unto you; I know you not; ** and what will a poor creature say or do in this dreadful exclusion? Have you ever seen a prisoner at the Bar, with what importunate out-cries he begs mercy, and with what dejection and despair he goeth away when he cannot obtain it; think then what horror, confusion, and *Everlasting despair* shall surprize the Souls of those lost undone creatures, who find themselves drenched in a sea of wrath and vengeance, and cannot hope to have so much as one chord of mercy thrown out to them, and that is another addition to their misery; it is not only without any mixture of Mercy at present: But

[2.] *Without any hope of mixture for the future.* In this life though men be under great troubles, they are seldom without hope: the Prophet Daniel heard the voice of an Holy One crying, *Hew down the tree and destroy it, yet leave the stump of the roots in the Earth*, and thus it is usually with men in this life, saith *Amrose*; though the tree be cut down, and the branches cut off, all they have taken from them, yet some of the root is left, their hope is not quite cut off; as long as there is life, there is hope, to him that is united to the living there is hope, † And this is some support to men in their present troubles: but in hell both root and branch, and all hope are quite cut off. *Bede* observeth, that God hath made three places, and in each of them hath placed two things: in Heaven he hath placed *Verity* and *Eternity*; on Earth, *Curiosity* and *Repentance*; in Hell, *Misery* and *Despair*: and as Hell is the proper place of despair, so this despair is without the least mixture of hope; what hope hath the hypocrite, when God taketh away his soul? * the Hypocrite of all other wicked men is usually most confident, making no question, and thinking much that any o-

* Mat. 25. 10, † Eccles. 9. 4. * Job 27. 8.

ther should question his title to Heaven: but when the hypocrite shall be turned into hell, with all the people that forget God, all his hopes will be quickly confuted: what hope hath the hypocrite when God taketh away his Soul? could a man speak with such a Son of confidence after he hath been some time in hell, and ask him, whether he were as confident before? Oh, what a sad and doleful answer would he return, how would he befool himself, and cry out against his former presumption and credulity, the greater his hopes were before, the greater now will be his confusion: *Hope deferred makes the heart faint*, said a *Salomon*: much more, *hope frustrated*. When *Ahasuerus* asked *Haman*, *What shall be done to the man whom the King delighteth to honour*? he presuming that himself was most likely to be the man, nameth the highest honours that could fall within the compass of his thoughts: but when he saw that himself was laid aside, and this honour done to *Mordecai* his great enemy, think what a dump this was to him; and accordingly you read, how he went home to his house, and told his wife and friends what had befallen him. A man who hath a *suit at Law*, and is before-hand confident he shall have the day: if when the time comes he finds himself *cast*, this maketh his grief so much greater, by how much his confidence was greater before: and for him that was confident of Heaven, to be *doomed to Hell*: for him that made *no question of finding mercy*, now on the sudden to find himself *past all hopes of mercy*, this is that which will double his damnation, and make his condition far more miserable. It is said of the hypocrite, *that his hope shall be cut off, and his trust be as a Spiders web*: * the Spider spends much time, and taketh much pains in the weaving of her web; some say, *every morning* before she looks out for her prey, she first mends her

broken web, which she industriously spins out of her own bowels, when *all on the sudden by the sweep of a bee*, or some other way, her labour is spoiled, her web broken down, and perhaps her self killed in her own web; thus the *hypocrite* takes much pains to nourish in himself a vain deluded *hope*; he prayeth, readeth, heareth, fasteth, and in regard of outward performances *seemeth* to outstrip the devoutest Christian; if the Believer with *Cushi* runs, he like *Abimiaz* will outrun him; for thus the *Meteor*, for the time, maketh a greater blaze than the *fixed star*; the *Drone* hath a greater body, *seemeth* a more beautiful creature than the *Bee*, flies oftner, and with a greater noise, and humming in and out of the *Hive*: the dead body is greater and longer than the same body when alive; and thus the *hypocrite* in regard of outward profession and performance of Duties, seems to go beyond the true *Nathaniel*: by which means he doth not only deceive others, but *himself also*, concluding, he is as sure of heaven, as if he had one foot there already; but no sooner doth death cut asunder the thred of his life, but it *cuts off all his hopes*, leaving him in a hopeless, helpless, and remediless condition. *The eyes of the wicked shall fail, and his hope shall be as the giving up of the ghost* (h): as the comparison holds in some other respects, so in this: at the giving up the Ghost, when the soul quits this earthly tabernacle, it *never returneth* again to live here with it in this world; so *when the hope of a wicked man departs at death*; it taketh an everlasting farewell of the soul, and is swallowed up in *desperation*.

[3.] *Without any mixture of pity*: to him that is afflicted, *pity should be shewn from his friend* (i), And usually we do *pity* men in their misery, even Malefactors in their justly deserved executions: but this shall not the damned find.

[h] Job 11. 20. [i] Job 6. 14.

1. *They shall have no pity from God*, he that made them, will shew them no pity; nay, so far is God from pitying them, that their punishment is an ease to him (k) *I will ease me of my adversaries*: it is his desire to punish them; *It is in my desire that I should chastise them* (l) it is a comfort to him; *I will cause my fury to re upon them, and I will be comforted* (m); it is a rejoycing to him; *I will rejoyce over you to destroy you and bring you to neught* (n), Once more, it is a matter of laughter to him: *I will laugh at their destruction* (o) what God speaks with laughing, Do thou read with trembling: Woe, and a thousand woes to that man whose destruction is a matter of laughter to Almighty God! What can be more sad and dreadful than when the God of mercy shall so far abandon a pity, as to laugh at the destruction of his own creatures.

2. *No pity from the Angels or Saints*. Dives begged but one drop of water to cool his tongue: Alas, what were one drop of water against a whole Furnace of fire? but this he cannot obtain, not so much as one drop of cooling water against a whole stream of scalding Brimstone; then he begs to have one sent from the dead to preach to his Brethren, but is denied by Abraham in that also; he begs it again, and is denied again: and this will be a further addition to the misery of those lost forlorn creatures. There was at *Isenacus* a Play (q) or Enterlude acted before *Frederick* the Prince of that place, in which was represented the five wise, and five foolish Virgins: the wise Virgins were presented to be the Virgin Mary, and four other Virgins sainted by the Papists; the foolish Virgins come, and entreat them to give them of their oyl: that is, as the Actor presented it, to intercede to God for them, that they might

(k) *Isa.* 1. 24. (l) *Hos.* 10. 10. (m) *Ezek.* 5. 13.

(n) *Deut.* 28. 63. (o) *Prov.* 1. 26. (q) *Mel. Adam in vit. Gobelini.*

admitted into the *Marriage-Chamber*, into Heaven;
 but the *wise Virgins* peremptorily denied them, and
 bid them go, and buy for themselves. They beg a-
 gain, and are *denied* again: they knock, and weep,
 and importune with miserable out-cries, but *all in*
vain; which the *Prince* seeing, was so astonished, that
 he presently fell into a grievous sickness, crying out,
To what end is Christian Faith, if neither Mary, nor a-
ny other Saint, can be intreated to intercede for them that
sue to them? To what purpose are those *merits*, and
good works so much cryed up amongst us? And this
 apprehension that they should beg so importunately,
 and yet be *denied*, did so seize upon him, that he fell
 forthwith into a fit of the *Apoplexy*, of which he *died*
within four days after. If he was thus astonished to
 see this but *acted in a Play*: how terrible will it be
 when this and much more shall be done in deed, and
 good earnest? if he were thus troubled to see *others*
denied, when it concerned not himself; how sadly will
 this be resented when poor creatures shall find *them-*
selves thus dealt with? when the *Saints in Heaven* shall
 be so far from *pitying* them, that they shall *rejoyce* in
 their destruction; *The Lord shall destroy thee for ever; the*
righteous also shall see this, and fear, and shall laugh him
to scorn; The righteous shall rejoyce when he seeth the ven-
geance: * here it is a matter of *lamentation* to good
 men, to see desperate sinners running headlong upon
 their own damnation, and wofully embruing their
 hands in the blood of their *own souls*. *Lots* righteous
 soul was *vexed* with the filthy conversation of the *So-*
domites: *Jeremiahs* soul wept in secret for the pride of
 the *Jewes*, and wished that he had in the *Wilderness*
 a place of *wayfaring men*, to leave his people, because
 they were all *Adulterers and Adulteresses*: but when
 God at the last day shall clear his *Justice* in the just
 condemnation of ungodly men, they shall not onely

* *Psal.* 52. 5. and 58. 10.

approve of the equity of Gods proceedings: but according to the forenamed *Texts*, it will be a matter of rejoycing to them.

3. *They shall have no pity from the Devils, and their fellow-damned Companions*: but on the contrary, those who now tempt and draw them to sin, will then insult in their torments, *They shall be an abhorring to all flesh.* *

4. *They shall not so much as pity themselves*: the Scripture Speaketh, of weeping, wailing, and gnashing of teeth: heavy cheer, (saith Latimer) where weeping and wailing is served-up for the first course, and gnashing of teeth, cometh in for the second! but thus it will bee in Hell, as they shall weep, and wail for their misery; so they shall gnash their teeth, at their own folly, and shall be filled with such a hellish rage against themselves, that they will never cease to vex and torment themselves.

* Isa. 66. 24.

C H A P. VIII.

Of Lamentation for those at ease and careless of Eternity, from three several Aggravations: with Expostulations.

1. **T**HE *Doctrinal* part being handled, the *Application* follows, which I mainly intend. Socrates is said to bring down *Philosophy* from Heaven, because he first reduced it unto practice; and certainly, that preaching is best, which cometh nearest to the end of preaching, which is to excite men to a practical improvement of divine Truths, and I know no one truth more capable of a more close Application, than this of *Eternity*: That therefore, I now come to.

1. Hence have we ground, I know not whether of reprehension,

prehension, or lamentation; or whether of lamentation, or astonishment: If this be a certain truth, that there is an eternal condition of every man after this life: that every man, must after a short time enter upon an eternity, either of happiness or misery: Then behold ye despisers, and wonder, and perish; tremble ye men and women that are at ease in Sion, who live as if you had no Souls to look after, as if there were neither a Heaven to be cared for; nor a Hell to be feared, nor any being of man after this life; yea all ye that pass by, behold, and see, and stand astonished at the desperate sottishness of the Sons of men: when our Saviour told the Woman of the Water he gave, of which, whosoever drinketh shall never thirst; she begs, *Sir, give me this water (a)*, when he speaks of the bread that comes down from Heaven, and giveth life to the world; the Jews cried, *Lord evermore give us this bread (b)*: and truly it might be expected, that when men hear of the eternity of happiness in Heaven, they should be so affected with it, that some, as conscious of their former carelessness, should with Ephraim, smite upon the Thigh, and passionately bewail their neglect of so great Salvation; that others, with those Gospel-Converts, should ask, *What shall we do that we might inherit eternal life?* that others, as full of Heavenly admiration, should stand like the Cherubins with bowed faces, as desiring to pry further into this mystery; that others, as Naaman, when he was cured, went away resolving to serve no other God, but the God of Israel; so they should take up peremptory resolutions, to make it their great business to get interest in this happiness. On the other side, one would think, that when men hear of the eternity of Hell-torments, they should almost think, and speak, and enquire after nothing else, but how they should flee from the Wrath to come;

(a) *Job. 4.* (b) *Job. 6.*

that they would run up and down, from one Minister to another: and from one Christian to another enquiring what they should do to escape the damnation of Hell; all this might be expected: But alas, *who hath believed our report? or, to whom is the arm of the Lord revealed?*

Oh fools and slow of heart, to believe what the Scripture hath spoken, and what Ministers preach (c)! It was the complaint of one, *That eternal happiness in Heaven is every way unspeakably great, and is freely offered to us; and yet, who spends so much as one hour in the meditation and pursuit of it? Who is it that talketh of it to his Wife, and Children, and Family? We can riot in the praises of our Native soil, but are ashamed to speak of our Heavenly Country, our everlasting Home; in the things of this life, our Understandings are quick enough to conceive them; our hearts to embrace them; our tongues to speak of them: but in the things of Eternity, how deep is our silence? how slow our speech? How seldom our Meditations? and as the same Author addeth: we forsake the eternal happiness in Heaven, for earthly things, which will soon forsake us; and though this, as barely considered in it self, be so great a sottishness, as can never be enough lamented, yet it may be further aggravated from these following Considerations:*

1. If we consider how frequently and earnestly men are called upon, *to make provision for Eternity*: It was John Baptist's pathological exhortation, *O Generation of Vipers, who hath warned you to flee from the wrath to come* (d); I would ask, who hath not warned you? which of Gods faithful Ministers, or what Sermon almost is it, in which they do not either directly or consequentially, make this the great business they preach, and press upon you? and when

(c) Isidor. (d) Mat. 3. 7.

they

they Preach, they desire to do it in the most powerful and moving way they are able : when they preach of Heaven and eternal happiness, they strive to speak in a silken dialect, cloathing their speech with the soft raiment of the most pleasing, and winning Expressions, so as the Pulpit seems to be another *Mount Olivet*, full of delight and sweetness: when they Preach the terrors of the Lord, the damnation of Hell; they strive (if possible) not to speak Stone only, (as he said) but Thunder-bolts; desiring, that every sentence might fall like a clap of Thunder, rending in pieces the adamantine hearts of men. The *Philosopher* saith, that men continually breathe fire, though it be not seen: and when they preach of Hell, they desire (if possible) to breathe flames, that they might thaw a *frozen Generation*, and scare men out of their sins, by throwing some flashes of Hell into their Consciences: so as the Pulpit seems to be as another *Sinai*, where there is nothing but fire, and lightning, and thunder: When they go about to perswade men to flee from the Wrath to come; and lay up treasure in Heaven; they bring Line upon Line, and Precept upon Precept: studying what Arguments, and Motives to use, making choice of such as are most taking and prevailing with their hearts: to Arguments they add Intreaties, beseeching men by the love of God, and love to their own Souls, and whatsoever may be dear, and precious to men: that they would not neglect so great Salvation: they leave no imaginable means unattempted, become all to all men, if they may by any means save some: desiring nothing more, than to see of the Travel of their Souls: when they see they cannot prevail, that *Israel* is not gathered, they go away discouraged, crying with the Prophet, *My leanness, my leanness, wo is me: I can do no more good (e)*: and are sometimes ready to resolve with

(e) *Isa.* 24. 16.

the Prophet *Jeremy*; I will Propheſie no more in the name of the Lord, as fearing leſt God hath ſent them, as he did the Prophet *Iſaiab*, to make the hearts of people fat, and their ears heavy, and ſhut their eyes; leſt they ſhould hear, and ſee, and underſtand, and convert, and be healed; for alas, *whereunto may I liken the men of this Generation? they are like unto Children*, crying one to another: *we have piped to you, and ye have not danced; we have mourned, and ye have not wept*: Miniſters may be then ſaid to pipe, when they ſound the Silver Trumpet of the Goſpel, publiſhing the glad tydings of peace, and Eternal Salvation, then to mourn, when they are conſtrained to ring in mens ears, the doleful knell of their everlaſting miſery; but people generally, are as little affected either with the one, or the other, as if they were but meer fantaſies: as if Heaven were but an *Idea*, like *Plato's Agathopolis*, or *Mahomet's Paradise*, or *Moore's Utopia*; as if Hell were but a ſcare-crow, ſet up to put an awe upon more credulous ſpirits. Miniſters out of their ſeveral Pulpits, cry out: *Eternity, Eternity, Eternity*; and yet cannot prevail with men to take the leaſt care about their eternal condition.

How many be there, who have lived thirty, or forty years, under the powerful preaching of the word, and have heard many hundred Sermons; the main drift of which hath been to exhort them to this *one thing neceſſary*; and yet it is to be feared, the time is yet to come, with a great many, that ever they ſpent one ſerious hour in making proviſion for their everlaſting eſtate; like thoſe, *They come, and ſit, and hear the word, and ſeem to be affected with it, as if they heard ſome pleaſant ſong* (f): but they do it not; they are no more prevailed upon, as to any ſerious care, and endeavour after things Eternal, than the very ſtones they ſtand on. When *Bede* was old and blind,

(f) *Ezek. 33. 31.*

yet he would take all occasions to *preach*: the unhappy boy that led him, on a time, led him amongst a Company of Stones, telling him, there were a company of men assembled, and he preached to them; and indeed as good *preach* to Stones, as to *stony-hearts*; there is almost as much hope to prevail upon hard stones, as upon hard hearts; it was a strange expression *Bonaventure* used upon that promise of God, *I will take away the heart of stone, and give you a heart of flesh*: Lord, saith he, *I will none of this promise, none of this heart of flesh, let me have my heart of stone still.*

I read the Altar at *Bethel* clave asunder at the words of the Prophet: when *Jeroboams* heart continued hard; the stones rent in pieces at the death of Christ: when the hard-hearted *Jews* were not affected, let me rather have a *heart of stone* than such a *heart of flesh*: and indeed it is true in his sense, no stone so hard and unmalleable as the stupid heart of man, and that is the reason of those frequent *Apostrophes in Scripture*, whereby God turning from a stubborn people, applyeth his speech to the senseless creatures: *Hear, O Heavens, and give ear O earth; Hear O mountains the Lords controversie, and ye strong foundations of the earth* (g): implying, that as soon may the heavens, and earth hear, as soon may the mountains, and foundations of the earth tremble, as a stupid, sottish people, whom it most concerneth. And that men that are so often, and earnestly called upon, should be so little affected and wrought upon; this is a *lamentation*, and shall be for a lamentation: this is one aggravation of that stupidity which is in men.

2. If we consider how soon men may enter upon their eternal condition, though at present we be in health and strength, yet our strength is not the strength of stones, nor our flesh of brass: we are frail mortal creatures, our foundation is in the dust, our life is

(g) *Isa. 1. 12. Micah 6. 2.*

in our hand, our breath in our nostrils, we carry about in our bodies the matter of a thousand deaths and may die (saith Calvin) a thousand several ways each several hour: as many senses, as many members, nay as many pores as there are in the body, so many Windows for death to enter in at: Death needs not spend all is arrows upon us, a Worm, a Gnat, a Fly, a Hair, a Stone of a Raisin, a Kernel of a Grape, the fall of a Horse, the stumbling of a Foot, the prick of a Pin, the pairing of a Nail, the cutting of a Corn, all these have been to others, and any one of them may be to us the means of our death, within the space of a few days, nay, of a few hours; we may be well, and sicken, and die, and forthwith enter upon our Eternal estate: Death being the Door of Eternity, forthwith transmitting us to an eternity either of joy, or torment: and truly one would think that this consideration should prevail with men, to make some timely provision for their future estate. Cato had many times moved in the Senate, that Carthage which had been so offensive to them might be destroyed, but could not prevail, being still opposed by Scipio; On a time he brought a Fig with him into the Senate, telling them, that that Fig was three days before growing in Carthage, and that for ought they knew, an Army from Carthage in as short a time might arrive at their Gates; upon which, the Senate considering the suddenness of the danger they might be in, gave order for the demolishing of it. Though we seem at present to be fresh, and flourishing, like fruit growing in a fruitful ground, yet we do not know but in a short time, perhaps within the space of three days, we may be cropt off by death, and transmitted into another world; and therefore should be so wise as to make provision for our future estate, both by dying to sin, which otherwise will be the death of our Souls, and by the use of all other means conducing thereunto; but that notwithstanding this great uncertainty,

...y, men should live as if they were to live always, should put off the thoughts of death, as if they should never die, should content themselves to live in that condition in which they dare not die, or in which if they should die, they should be eternally miserable; this argues as great a folly and stupidity, as the nature of man is capable of.

Thou wouldest be troubled, if thou certainly knewest thou wert to live but one month longer; and art thou not affected, when perhaps thou shalt not cut-live one day (h)? Eliphaz speaking of a Vision he had, saith; *A thing was secretly brought me, and mine ear received a little of it (i):* He sets it out by the time when it was made known to him; in thoughts from Visions of the night, when deep sleep falleth upon upon: It is further described by the strange effects of it; *fear came upon me, and trembling, which made all my bones to shake:* He goeth on to shew the terror this Vision brought upon him; *A Spirit passed before my face, the hair of my flesh stood up.* Hitherto is described in what manner this secret was made known to him; but, what was this great secret which made such an impression of fear upon him? that is partly laid down, and proved by the fall of *Angels*, that much more man, whose *foundation is in the dust*, must consume by little and little, and must at last in a short time, perhaps less than from morning to evening, be cut off by the stroke of death: but wherein (as one descants upon it) lyeth this high point of *secrecy*? for man to die, and that oftentimes suddenly, is no such rare thing as seemeth here to be pointed at: surely that wherein that great *mystery* chiefly consisted, lyeth in this: that though man must die, and many times dyeth suddenly, yet all this is little laid to heart, either by others: *They are destroy-*

(h) *Fleres, si scires unum tua tempora mensem, Rides, cum non sit forsitan una dies?*

(i) *Job 4. 12, 13, 14, 15, 18, 20, 21.*

ed from morning to evening, they perish for ever without any regarding it; nor yet by themselves: *doth not their excellency go away?* they dye even without wisdom: and that mens time should be so short, their life so uncertain, as many times to be taken away in the space of one day: and that neither others should lay it to heart, nor men themselves should learn wisdom to make any suitable preparation; this is spoken of as a strange remarkable thing: a thing to be justly wondered at, that there should be such prodigious *sottishness* in the hearts of men.

3. *If we consider how many things there are that seem to mind us of death, and of making provision for another world.* Are not our boots, shoes, gloves, made of the skins of dead Beasts? Our hats, cloathes, stockings, of the hair, or wool of dead creatures? Is not our food chiefly upon those creatures that *first die*, before they become our nourishment; and yet, behold another ensuing death; these cloaths we wear, soon wear out; these meats we eat, are soon cast into the draught, and nature calls for a fresh supply: If from hence we look upon things about us; the Vine feels as many deaths as winters; and notwithstanding all our pruning and care, seldom lasts above *sixty or seventy* years: The like may be said of the Trees of *Pears, Apples, Plumbs*, and other fruits; which though carefully looked after, do not usually continue above *fifty or sixty* years; whereas *Oakes*, and other Trees, which *last long*, commonly grow further off from our Habitations: The sensitive creatures, that live amongst us, do not long continue with us; the *Horse* seldom out-lives *twenty* years: it is much if the *Dog* liveth so long: the *Oxe*, if not slain before, usually dies by *fifteen*, or *sixteen*: the *Sheep* by *nine* or *ten*; many other Creatures in a shorter time: And how many Creatures are there, which are but of one daies continuance? the same days *Sun*, which gave them life at its uprising, takes it away at its setting: And when

when there are so many things to mind us of our latter end, think what a stupidity it is, to make no preparation for it; as *Seneca* excellently, *Whence is it we should no more think of Death, when there are so many Deaths about us?* Or, if from other Creatures, we cast our eyes upon other Men; *Job* saith of the wicked man (l), *He shall be brought to the grave, and shall remain in the Tomb, and every man shall draw after him, as there are innumerable before him:* Death is the end of all flesh, the Grave the house appointed for all living; there are few weeks pass over our heads, but we either hear the knell of Death ringing in our Ears, or have some spectacle of Death presented to our eyes; and when others are snatch'd away by Death, the living should lay it to heart (m), when *Amasa's* dead body lay in the way, the people made a stop at it; in like manner, when we see, or hear of the death of any, we should consider what befalleth them, and must ere long befall us; *Jonathan* shot Arrows to admonish *David* of *Saul's* intent to kill him; when God causeth the Arrows of death to fall on the right hand, and on the left, we should look at them, as so many Arrows shot from Heaven to warn us. But how few be there that consider the works of the Lord; the *Psalmist* saith of wicked men, *like sheep they are laid in the Grave* (n); the old Translation reads it, *they lye in Hell like sheep*; Sheep that are put into a fat pasture, though the Butcher comes, and taketh out, first one, then a second, after, a third, and fourth, and carrieth to the shambles, yet the rest not knowing what is become of their fellows, feed securely; and with much delight skip up and down in the green pastures, till they also are fetched away, and carried to the slaughter. There is a bird in *Ireland* they call the *Cock of the Wood*, they fly together in thick Woods, so as it is hard to find them; but being once found, they are

(l) *Job* 21. 32, 33. (m) *Eccl.* 7. 2. (n) *Psal.* 49. 14.

easily killed, if one or two be shot, the rest fly no further than to the next tree; where they sit staring upon the shooter, till the whole Covey be destroyed: in like manner, it is with the secure, besotted sinners, the Arrows of Death light on this, and that side, now one is snatch'd away, and goeth to his long home; soon after, a second, a third; some perhaps are taken away in the midst of their sins, and go to their own place, having scarce time to call upon God for mercy; yet the survivors are little affected with these examples, but do as they used to do; Dine, and Supper at their accustomed times; go to Bed, and Rise after their wonted manner; Sleep according to their old compass; suffer life to slip from them, and death to steal upon them, and Judgment to overtake them without taking any care to make provision for their future estate: and that Gods hand should be lifted up, and men not see; that the rod should speak, and they not hear, but continue deaf amongst so many Alarms of Death; this is another thing, that much aggravates the desperate sottishness of these persons.

Having thus shewed the lamentable blockishness of the greatest part of men, and the several aggravations which render it more lamentably lamentable; shall now desire from this truth we are treating on to expostulate a while, and reason the case with these Sons of slumber, and confusion: *Either this is so, that mans condition after this life is eternal, or it is not so. If not so, beside former arguments brought to prove it, what end was there of Christs coming into the world? what use of Scripture? to what purpose all we call Religion? What mean those workings of conscience, even for those secret sins unknown to the world? what mean those out-cries, and lamentations of men upon their death-beds, and that of the greatest Atheists; as Bion of Boristenes, who all his life time had denied the Gods, despised their Temples, derided their worship; yet when death came, he would rather have endured*

endured the *greatest torment*, than to have *died*; and that not so much for fear of a *natural death*, but for fear of what *followed after*; lest *God* whom he had *denied*, should give him into the hand of the *Devil*, whom he had *served*; and therefore, at the *time* of his death, he put forth his hand, crying; *welcome Devil, welcome* (o); foolishly thinking to pacify the Devil by this flattering Salutation: And *Tully* observeth of *Epicurus*, that though no man seemed more to *contemn* both *God*, and *Death*, yet no man feared more both the *one*, and the *other*: and whence is all this, if there be no *Being* of man after death?

On the other side; if the *eternity* of mans condition be a *certain truth*; so as it is not more certain, that the *Sun* shines, that the *fire* burns, that the *earth* beareth us, that the *heavens* cover us; than this is, that there is a *Heaven* and *eternal happiness*, for the *Saints*; and a *Hell* and *everlasting punishment* for *incorrigible sinners*; what ails the foolish hearts of men, to be so stupidly *careless* in a thing of so infinite concernment.

Were it only a thing *probable*, that as much might be spoken *against* it, as *for* it; yet a wise man would go the *safest way*: men do so in all other things, and would do so here, if they would but act as men, according to the *Principles* of *Reason*; and it is undoubtedly the *safest way*, to make a *seasonable provision* for it: Yet further, suppose it were a thing only *possible*, that much more might be spoken *against* it, than *for* it; yet a wise man would think, but what if it *proves to be so at last*? though it seems otherwise to me, yet it *may* be so; and if it prove so, what will become of me, if I wholly neglect to make provision for it? but if it be a *most certain*, and undoubted truth, so as there is nothing more certain, and undubitable; whence it is that men mind no more a thing that so much, and so nearly concerns

(o) *Laert.*

them?

them? What are mens hearts made of? Where are those affections which use to be eagerly carried out upon meaner objects? what is become of mens intellects? Have they lost *understanding*, as well as *conscience*? Have they sinned away *Reason* as well as *Religion*? Are they as well without fear as without *faith*? as much without love to themselves as to God? Is Israel a servant? Is he a *home-born-slave*? *Why is he spoyled* (p)? *Let me ask*, Is a man a block, a brute, a home-born fool? Why is he spoyled, or rather doth he spoyl and undo himself? Dyed *Abner* as a fool dyeth; *Thy hands were not bound, nor thy foot put into fetters*, saith *David* (q); but for a man to dy *eternal* as a fool dyeth, when his hand is not bound, when nothing besides his own carelessness, could either deprive him of *eternal* happiness, or thrust him upon his everlasting ruine, this is the greatest folly and madness that can befall a reasonable creature: *Salomon* saith of a generation of men, *that madness is in their hearts while they live* (r); after that they go to the *dead*, if there be any one thing in which this *madness* doth more plainly appear, it is in this stupendious neglect of their *eternal* welfare. The *Philosopher* said of the *Milesians*, He would not say they were fools, but he was sure they did the *same things* fools use to do; men would be loth to be counted fools or mad-men, but if they spend all their time and pains about other things, and neglect *this one thing necessary*, whatsoever they seem to themselves, and whatsoever they are in other things, in this they do the *same things* that fools and mad-men do, and so they will one day judge of themselves; but I pass to other uses.

(p) *Jer.* 2. 18. (q) 2 *Sam.* 3. (r) *Eccles.* 9. 3.

C H A P. IX.

Of Caution to prevent mistakes about the Adversity of the Godly, and the Prosperity of the Wicked in this state.

2. **T**HIS point may serve by way of Caution, to keep us from stumbling at Gods providential Dispensations, both in regard of the sufferings of Saints, and the temporary prosperity of wicked men; What *Salomon* saw in his time, servants on horse-back, and Princes walking as servants upon the earth: Or, what the Traveller said he observed at *Rome*, *Asses* flying, and *Eagles* creeping: the like is to be frequently seen in the world: the *Bramble* is sometimes exalted, when the *Vine* and *Olive* are passed by; *Goats* clamber up the Mountains of Preferment, when the poor sheep of Christ feed below; the mud-wall is shined upon, while *Marble-pillars* stand in the shade; *Vile* persons, like him in the Gospel, are clad in Purple, when those of whom the world is not worthy, go up and down in *Sheep-skins* and *Goat-skins*: unprofitable *Drones*, who are a burden to the earth, are often crowned with length of days, when many ingenious Spirits, who have the eyes of the world fastned upon them, are taken away in the flower of their age, and are crott off like an ear of Corn. In a word, the proud are called Happy, they that work wickedness are set up; many live in defiance against God, and set their mouth against Heaven, thrive and prosper: and as it is, God layeth not folly to them (a), doth not at present call them to an account for their Wickedness; when many religious souls, who tremble at the least sin, and make conscience of every Duty, are yet plagued all the day-long, and chastened every morning; and yet, which

(a) Job 24. 12.

is a greater evil, many times the *wicked devoureth* man that is more righteous than he; *Pharaohs* lean kine devour the fat kine; Fire cometh out of the *Bramble*, and devoureth the *Cedars of Lebanon*; and there hath been a great stumbling block to more intelligent men; in so much as some have denied Providence as *Averroes*, who hereupon affirmed, that God meddled not with things here below; others have denied there is any God, as *Diagoras*; The occasion was this, he had made a book of *Verses*, but before they were set out, one stole them away, he suspecting the person, brought him before the *Magistrate*; the man denied it upon *oath*, and so was quit, and afterward set them out in his own name; *Diagoras*, because he was not for his theft and perjury struck with a present *Thunder-bolt*, forthwith turned *Atheist*, concluding that there was *no God*: nay, we find this to have stumbled the best of the Saints: *Job* startles at it; *Jeremy* and *Habakkuk* expostulated with God about it; *David* was ready to conclude that he had cleansed his heart in vain, that there was no profit in the service of God. Whereas if we go into Gods Sanctuary, we may understand the end of both these sorts of men: wicked men, though they flourish for a time, yet their end is sad, when the *wicked spring as Grass, and all the workers of iniquity do flourish* (b); it is, that they shall be destroyed for ever: the righteous, though they suffer at present, yet their end is happy: *Mark the just, behold the upright man, the end of that man is peace* (c). Some express this by the familiar comparison of the *Hawk* and the *Hen*: the *Hawk* is often transported from forreign Countries, bought at a great price, carried upon the *Fist*, fed with choice dyet, and hath all things prepared for her accommodation; but being once dead, she is thrown out of doors, cast

(b) *Psal.* 92. 7. (c) *Psal.* 37. 37.

upon

on the dunghill, and no more care taken of her: the *Hen* on the other side, while she is living, is little accounted of; she is forced even to lodge abroad in the open air, exposed to the wind, and stormes of the Winters night; constrained to range abroad for her sustenance, pecking here and there a little to satisfy her hunger; if she comes into the house, expecting some crumbs falling from the Table, she is driven out with clamour, and little care taken of her; but when she is *dead*, is cook't and drest in the best manner; served up in a Lordly Dish, and the greatest Persons make of her flesh part of their Royal entertainments: These two creatures not unaptly resemble the *two* sorts of men, the *righteous*, and the *wicked*: the *Hawk* resembles wicked men, who commonly prosper in the world, and flourish like the *Bay-tree*; and therefore pride compasseth them about: how lofty are their eyes, and their eye-lids lifted up? they carry themselves as if they had got a monopoly of happiness, as if the Sun shined only in their Cell, as the *Bernardine* Monks boasted: but when death hath put a period to their lives, there is an *end* of all their happiness; and *eternal misery*, like *Pharaohs* seven years of famine, devour^{et} in the former years of plenty, rendring their misery the more grievous, by the remembrance of the happiness they once enjoyed. On the *other side*, good men, who are fitly resembled by the *Hen*, usually meet but with coarse entertainment in the world, are looked upon as the *filth of the world*, and off-scouring of all things: their souls are exceedingly filled with the scorning of those that be at ease: and with the contempt of the proud; but having once finished their course, they are bound up amongst Gods Jewels; their bodies go down with *hope* to the Chambers of Death, their souls are bound up in the bundle of *Life*, and put into a present possession of *eternal happiness*; so that though in this life, wicked men be the darlings of the world, when

when those of whom the world is not worthy, are de-
 tute, afflicted, tormented; yet if we believe there is
 nother life after this, in which the righteous shall be
 eternally happy, and wicked men everlastingly miserable;
 this will abundantly clear the equity of Gods proce-
 dings in those temporal dispensations; it is the end
 that crowneth all; all is well that ends well; Solomon
 saith, *The end of a thing is better than the beginning*
of it; (d) and wise men esteem of things accord-
 ing to the last end.

A man that hath a *suit at Law* upon which his
 state dependeth, though in his journey up to the
Term, he be ill-horsed, meets with bad way, and foul
 weather, and homely lodging, yet if he succeed
 in his *suit*, he thinks this makes a *sufficient recompence*
 whereas, let a man in his journey have never so many
 accommodations: as good way, fair weather, good
 cheer, merry company; yet if he be cast in his
suit, and loseth all he hath, it will give him but little
 content to reflect upon the pleasure of his journey.
Chrysostome, in one of his *Homilies* to the people of
Antioch, tells of himself; That he was invited to
 dinner by a Gentleman in the City, but not knowing
 the way to his house, had a guide to conduct him;
 the guide to gain the shortest way, carried him
 through By-lanes and Allies, where they met much
 dirt, and unfavoury sinells, at last they crossed a fair
 street, the goodliest street in the City, where they
 met with a man accompanied with a great number of
 people, going to his execution; coming to the house
 whither he was invited, and finding there good
 Cheer, and hearty entertainment; *How much better*
is it, (said he,) *to go through dirty lanes to good Cheer*
and good Company, than to go through the fairest street
to the place of Execution?

The Application is easie. Good men while they

are in their journey, meet with any difficulties and discourteous usages, but are going to a place of happiness, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; whereas wicked men, though they go through a fair, pleasant way; where the Devil seems to pave their way for them, that they might not so much as dash their foot against a stone, yet they are going to execution; having spent their days in mirth, in a moment they go down to Hell, where they must suffer the vengeance of Eternal fire; and if so, there is little reason why we should either think much at the present sufferings of the Saints: or envy the temporary prosperity of worldly men.

1. *There is no reason why we should think much at the Saints troubles: Austin moveth this question: whether it were better to eat a piece of fish, that were made bitter by the breaking of the gall, or to endure the tormenting pain of the tooth-ach, or stone, or gout, several times together, without any mitigation, or intermission of the pain? This question saith Drexelius may seem a ridiculous question, for how much better were it (saith he) to eat such a whole fish, which could do man no other hurt, but leave a bitter tang upon the palate for a time, than to suffer any of these torments, but the space of one hour? all the troubles of this life, are but like eating such a piece of fish, which though bitter for the time, yet are soon over; and it is much better to endure this for a short time; than to be exposed to endless and eternal torments in Hell, therefore the same Father begs: Lord, cut me, burn me, do any thing with me here, for thou sparest me hereafter; And else-where, Let all the Devils in Hell beset me round; let fasting macerate my body, let sorrows oppress my mind; let pains consume my flesh, let watchings spend me, and let burn me, and cold freeze and contract me; let all beset, and whatsoever can come more, happen to me, so as I may be freed from Hell, and may enjoy my Saviour in eternal blessedness.*

And 2. *There is as little reason on the other hand, we should envy the prosperity of ungodly men: Suppose saith Chrysostome, that a man one night should have pleasant Dream, that for the time might much delight him; and for the pleasure of such a dream, should be tormented a thousand years together, with exquisite torments; would any man desire to have such a dream upon such conditions? All the contentments of this life are not so much to eternity, as a dream is to a thousand years; and little is that mans condition to be envied, who for these short pleasures of sin must endure an eternity of torment.* In the time of the wars in Germany, the Army being upon special service, orders was given, that none should upon pain of death, go a foraging: one souldier notwithstanding this strict Command, went abroad, and amongst other things stole some grapes, and brought them with him; being apprehended, he was adjudged to present death: when he went to execution, he fell to eating his Grapes: the Commander asked, *Sirrah, can you feed so heartily when you are to die presently?* the poor souldier replied: *Must I pay so dear for them, as the loss of my life, and you grudge that I should eat them?* do wicked men purchase their present pleasures at so dear a rate eternal torments; and do we envy their enjoyment of them so short a time? Would any envy a man going to Execution, because he saw him going up the Ladder in a Scarlet Coat, or a Velvet suit? What though wicked men be cloathed in Scarlet, and fare delicious every day, this is all they are ever like to have: There is scarce a more terrible Text in the whole Book of God, than that of Christ, concerning the Pharisees. *Verily, I say unto you, they have their reward (s);* and that parallel Text, *Woe to you that are rich, for you have received your consolation.*

Gregory, being advanced to places of great preferment,

(s) *Mat. 6. 2. Luk. 6. 24.*

ent, professed, that there was no Scripture went so far his heart, and struck such a trembling into his spirit, as that speech of Abraham to Dives, Sin, remember, that thou in thy lifetime receivedst thy good things; * they who have their Heaven here, are in great danger to miss it hereafter: It is not Gods usual way (saith Jerome) to remove from delights to delights, to bestow two Heavens, one here, another afterward.

Oh how much more worthy of our pity, than enjoy that mans condition, who hath all his happiness con- d'd to the narrow compass of this life, but his misery extended to the uttermost bounds of an everlasting duration.

* Luk. 16. 25.

CHAP. X.

Exhortation to Restrain from Sin, and Redeem Time.

BUT that which I would chiefly insist upon, is, a Use of Exhortation; and there are several things to which we are to be exhorted from this truth. As,

[1.] This should (and being seriously considered) be a most powerful restraint from sin; there is a fold eternity, one of happiness, the other of misery: regard of both these, the malignant, destructive nature of sin appeareth.

First, It depriveth of eternal happiness; there is no sin thou committest, never an oath thou swear- est, nor a ye thou tellest, but thou runnest a desper- ate hazard of losing God, thy soul, everlasting happi- ness, and whatsoever may be dear, and precious; and not only a desperate Hazard, but without repentance an unavoidable Necessity; so as thou canst have no hope

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Never seeing the Lord in the Land of the living, ever tasting how good the Lord is, or having any *enjoyment* in those good things, which God hath provided for his people; and is it not a prodigious madness to lose all this, for a base lust? As the Drunkard doth for a pot of drink, the Covetous man, for a little thick of the Swearer, for just nothing: for a sin, in which there is neither profit, pleasure, ease, nor any thing that might give any Satisfaction to the mind; Perhaps some may think, If this be all, they may do well enough: * As some St. Austin bringeth in speaking though I miss of Heaven, I may do well enough in a low condition: wicked men now live without God and Christ in the world, and think themselves well enough without them: and therefore may think it no great misery, not to be admitted into their presence: they care not now for the company of Godly men, but avoid it all they can, and so will think it no great matter to be hereafter excluded their society.

But such should do well to consider, that the time is coming, when Heaven and Hell shall divide the world: as there are but two sorts of men in the world Goats and Sheep, Chaff and Wheat, Righteous and Wicked; so there are but two places remaining for them the Wheat to be gathered into Gods Garner, and the Chaff to be burnt with unquenchable fire; the Saints to stand at Christs right hand, with a come ye blessed &c. the Goats at his left hand, with a go ye cursed, &c. Besides these, there is no other place, no other condition remaining for men after this life; if thou lovest Heaven, Hell must be thy portion: And this sheweth further, the devilish nature of sin; it doth not only deprive of Heaven, but without repentance, unavoidably throws the Soul into the jaws of Eternal Condemnation: Some say, a Man and a Crocodile seldome, never meet, but it is the death of one; It is certain

* *Regnare nolo, sufficit mihi saluum esse.*

and the *soul* never meet, but *one* dyeth ; either *sin* must dye now, or the *soul* dye eternally: if repentance that Spirit of burning, doth not burn our *sins*, Hell will burn our *Souls*. If then thou makest no great matter of losing *Heaven*, and being excluded the presence of God ; think with thy self, whether thou seekest able to lye for ever under the *Arrests of Gods Wrath* ; and to dwell with *everlasting burnings* ; Perhaps, thou art hardly able to bear those *temporal* afflictions now lying upon thee, and if thou hast run with the foot-men, and they have wearied thee, how wilt thou be able to contend with *Horses* ? If thou seekest wearied out in this Land of peace, how wilt thou do in the swellings of *Jordan*, where all the waves of God shall pass over thee ; where thou shalt be like a *Beacon* on a hill, or an *Ensign* upon the mountain, exposed to all the Storms, and Tempests of Gods *Wrath* ? When therefore, thou findest thy self tempted to any sin, and thy heart ready to close with the temptation, pause a while, and propound to thy self, this unanswerable *Dilemma* : If I yield to this temptation, and commit this *sin*, either I shall *repent*, or not *repent* of it : If I do *repent*, and the best be made of it, may not the short pleasure of this *one sin* cost me many dayes and weeks sorrow : nay, perhaps make me go all my life, in the bitterness of my soul ? If I do not *repent*, wo to me that ever I committed it ! Will not this *one sin* encrease the flames of my justly deserved torments ? and add to those *treasures of wrath* have been so long heaping up ? *Pachomius* hath his excellent saying, *Above all things, let us every day think of our last day* ; Let us in time think of *Eternity*, and what he pressed upon others, he practised himself, and amongst others found this advantage by it ; when any *sinful* thought, or motion arose in his heart, he suppressed it with the thoughts of *Eternity* ; if it rose and rebelled again, he knocked it down with the *thoughts of Eternal* torments. *The*

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fool maketh a mock of sin, (saith Salomon,) but would the fool consider what sin will cost; would he then kick against the pricks? would he be so fool-hardy as to play with flames? and make a sport of everlasting burnings? if that Saying so well known, were well considered, *that is acted in a moment, which may be mourned for to Eternity*; and that other of Gregory, *the sin that pleaseth is momentary, but the punishment it bringeth, is Eternal*; we would rather chuse to leap into a Cauldron of scalding Lead, than willingly commit any one sin. Let this then be one Use we make of this point, so to set the thoughts of Eternity before us, that we might not sin against God.

(2.) We should be exhorted hence to spend our time well of all those talents with which God hath entrusted us, there is none more precious, than that of Time. God ordereth, *That if two men strive together, and one wound the other, that he keepeth his Bed; he that wounded him may as well pay for the loss of his time, as for the cure of his wound* (d); How little soever we make of the loss of time, God esteemeth it among the greatest losses.

We read of an admirable Vision revealed to St. John (e), He saw a mighty Angel, by which interpreters generally understand Christ the Angel of the Covenant; this Angel is said to come down from Heaven, clothed with a Cloud, and a Rainbow upon his head, having his Face as if it were the Sun, and his Feet as Pillars of Fire. All which sheweth the transcendent Glory of his appearing; Who is said to set his right Foot upon the Sea, and his left Foot upon the Earth: which note his Universal Sovereignty over Sea and Land; He is said to cry with a loud voice, as when a Lyon roareth; and to lift up his Hand to Heaven, and swear by him that liveth for ever and ever; and certainly it must be a matter of some great concernment, that is ushered in by so many remarkable circumstances.

(d) *Exod.* 21. 19. (e) *Rev.* 10. 1, 2, 3, 5, 6.

men indeed sometimes raise the expectations of people, when after a noise of the mountains bringing forth, a ridiculous mouse creepeth out: but God doth not thus use to deceive the expectations of his people: such *great preparations* as are here described, are always attended with some *remarkable* thing suitable to such preparations; now what this *great thing* was, follows: *He sware by him that liveth for ever; that time shall be no longer*; whether it be meant of *time* in general, as some contend, or of the *time* of Antichrists rage, and the Churches suffering, as others think more probable, *either* serves to inform us of what great worth *time* is, and what a great punishment it is to be deprived of it.

Much more might be spoken of the preciousness of *time*, as that it is the fruit of Christs purchase; that doom passed upon *Adam*, in the day thou eatest thereof, thou shalt dye the death, had been immediately upon his sin put in execution, had not God given Christ to interpose between his wrath and mans sin: that there was any time given him; it was not only through Gods indulgence, but through the purchase of Christs blood.

But to come more near the business in hand: the preciousness of *time* chiefly appeareth, in regard of what *dependeth* upon it; all things receive their worth and value, from what *dependeth* on them, and the Use they may be put to: A Bond, or a mans Will, as it is a piece of written Parchment, is scarce worth one shilling, yet an Estate of many thousands may depend upon them: therefore men are as careful of them, as of their choicest Jewels. In like manner, *time*, though, as simply considered in its self, it be not so precious, yet is it infinitely precious in regard of what *depends* upon it; what more necessary than repentance? yet that depends upon time, *I gave her space to repent of her Fornications* (f); what more

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desireable than the favour of God? This depends upon time, and is therefore called *the acceptable time* (g) What more excellent than salvation? this likewise depends upon time, *Now is the accepted time, now is the day of salvation* (h), Pythagoras saith, that *Time is the soul of Heaven*; we may rather say that it is the *way to Heaven, the Pledge and earnest of Salvation* (i): But to come more near, what can there be of more weight and moment than *eternity*? it is (as was before asserted) the *Heaven of Heaven*, and the very *Hell of Hell*; without which, neither would *Heaven* be so desirable, nor *Hell* so formidable; Now this depends upon *Time*. *Time* is the Prologue to *Eternity*; the great weight of *Eternity* hangs upon the small wire of *Time*; whether our *time* here be longer, or shorter; upon the spending of this, dependeth either the *blisse* or the *bane* of body and soul to *eternity*: This is our seed-time, *eternity* is the harvest; whatsoever seed we sow, whether of sin, or grace, it cometh up in *eternity*; *whatsoever a man soweth, the same shall he reap*, this is our market time, in which, if we be wise Merchants we may make a happy exchange of Earth for Heaven, of a Valley of tears, for a Paradise of delights: It is our working time; *I must work the work of him that sent me, whilst it is day, the night cometh when no man can work* (k), according as the work is we do now, such will be our wages in *Eternity*: It is the time of our reprival, being all in a state of *condemnation*, born heirs of *Hell*; God is pleased to give us this time to make us our peace, and sue out our pardon; if we improve it to this end, we may not only flee from the *wrath to come*, but provide for our selves a wide and large entrance into *Heaven*; but if we mis-spend this term, it is *so a forbearing, that it is also an augmen-*

(g) *Isa.* 49. 8. (h) *2 Cor.* 6. 4. (i) *Pignus & arrabali.* (k) *John* 9. 4.

tion of our punishment; the longer we live, the more wrath do we treasure up: *Gods wrath* is like a great bell, that is long in raising, but being up, it gives a dreadful sound: The *Heathen Poet* could say, *Gods Mill is not presently going, but when it goeth, it grinds all to dust and powder (1)*: if we ravel out this time in idleness and vanity, it would have been better for us we had never had it, better if we had been sent to *Hell* as soon as ever we beheld the light of *Heaven*. Infinitely therefore doth it concern us to improve the time to the end it is given us, to agree with our adversary quickly while we are in the way, lest he deliver us to the judge, and we be cast into Prison, to lie there till we have paid the uttermost farthing; in the ordinary passages of our lives, we do more or less esteem of *time*, as the business that depends upon it, is of more or less consequence. When we are cast into *straits of time*, and have some business of great concernment, which must be done in that time, or not done at all; in this case we account every minut precious, and had rather lose a whole day at another time, than an hour now; thus this present *time* being given us to make provision for *Eternity*; every parcel of *time* is as much worth, as *Heaven* is worth, and *Eternity* is worth; some one hour of time in regard of the concernment of it, may be as much, and much more than all that *eternity* of duration which we are to enter upon after this life; one hour rightly improved, may procure more favour from God, and more mercy to our souls, than we can ever hope to attain, during that *infinite duration* that doth await us; one sigh flowing from a broken heart, one penitent tear falling from the eye, may through mercy prevail to discharge that great debt of sin, which all the flames in *Hell* cannot expiate to all *eternity*. How strongly then should that foundation be laid, that hath

(1) ὁ θεὸς θεῶν ὁλοῦσι μέλαν, ὁλοῦσι δὲ λευκά.

such a building, as *Eternity*, to be built upon it? How carefully should that anchor be cast, that is entrusted with a vessel so richly laden, as our everlasting condition.

Bellarmino telleth of an *University*, where those, who were to proceed *Doctors*, had certain hard questions given them to resolve: and *four* and *twenty* hours allowed them to study for their answer, and according to the resolution they gave, they were either to receive their degree with honour and applause, or to be sent away with shame; and those probationers, as he observeth, would for that time sequester themselves from company, shut up themselves in their study, scarce allowing themselves time to eat, or sleep, spending the whole time in studying to resolve those questions: The time we here spend, whether longer or shorter, is given us by God to provide for our everlasting condition; and seeing upon the improvement of this time dependeth an eternity, either of bliss or woe, what manner of persons ought we to be? how careful to pass the time of our sojourning here? Suppose a man by some misdemeanour had forfeited his estate and life, and that upon much intercession his Prince should cause an *hour-glass* to be turned, and set him some work to do, telling him, if he spent the *hour* well, he should not only be freed from death, but should be advanced to some great preferment; if he loitered away that time, he should be put to exquisite tortures; it is not to be doubted, but such a one would improve that *hour* to the uttermost of his power, an *hour* is not so little to a mans whole life, as this life is to eternity; yet upon the spending of it dependeth our everlasting weal, or woe; eternal life now either gotten or for ever lost; and if this were seriously considered, it would be a forcible motive to make us walk circumspectly, not as fools, but as wise, redeeming the time; though time it self last not, yet whatsoever is everlasting dependeth upon it, and therefore should be carefully improved to the best advantage.

C H A P. XI.

An Exhortation to look on Eternal things, by our Meditations, Expressions, Affections of Desire, Hope, Love, Delight, and Endeavours.

3. **B**E Exhorted to look to the things that are Eternal; this is that the Text speaks to, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal; and being the duty of the Text, I shall the more enlarge in speaking to it; it is chiefly meant of the Eternal happiness in Heaven, as appeareth by the words before, our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of Glory: To that therefore I shall chiefly speak, and there are two things I shall do, if God permit: First, shew what is meant by looking to things eternal, or how we are to look to them; and then lay down some quickning motives to engage us to it; take the first in these particulars:

[1.] We should look to them in our thoughts, and make these unseen, eternal things, the continual subject of our meditations; it should be our morning thoughts, our evening thoughts, our night thoughts, our solitary thoughts when we are alone, indeed our continual thoughts, what shall become of us to eternity? they say at the consecration of a Pope, amongst other ceremonies, a Herald proclaims these words before him, *Have in thy mind the years of Eternity. Think of eternity*, was the Motto of Meursius, a learned man (a), and hath been of many others; some writing it in their Books, some upon the wall of their closet, some upon some door in their house, that they might upon all occasions be minded of it; neither is there any thing that doth more deservedly challenge our more serious meditations: we should every day set some time aside to

(a) *aeternitatem cogita.*

retire into some secret place, such as *Isaac's fields*, or *David's Closet*, or *Cornelius his Leads*, and there think of our *eternal condition*: Thus it was with *David*, or whoever was the Penman of the *77 Psalm* *ver. 5. I have considered the days of old, the years of ancient times*; it is in the *Original*, *the years of Ages* and so the *vulgar Translation* readeth it. *I had the years of Eternity in my mind*, and to the same purpose both the *Syriack* and *Æthiopick Versions*; and it seems, he was so taken up with these thoughts, that he could not sleep; in the verse before, *Thou holdest mine eyes waking*, in the *Original*, *Thou hast held the watchings of mine eyes*, or as the *vulgar*, *Mine eyes have prevented the night watches*. It is said of an eminently religious Minister (b), that being at dinner with some company, he sat silent for a good space of time, as his friends wondered what he was musing on, on the sudden he cryed out, *Oh, for ever, for ever, for ever*, and so continued almost a quarter of an hour together, and could not be taken off, but still cryed out, *for ever, for ever: Eternity* is a thing of that amazing nature, that it may well swallow up our thoughts when once engaged in the meditation of it: while then others mind earthly things, let our thoughts be taken up with this; let us impose it upon our selves as a daily task, and suffer no day to pass us, but to set aside some time for so profitable a study.

(1.) Let us think what *Eternity* is, and run over in our thoughts the several particulars before mentioned; that it is without any end, succession, wasting, intermission, mixture, all which set forth the unspeakable concernment of it: then reflect upon that twofold *Eternity*; think what a blessed thing it is to live in the presence of *God and Christ*, and the blessed Spirit, to sit down with *Abraham, Isaac, Jacob*, and the rest of the Saints in the *Kingdom of Heaven*, to be made parta-

(b) Mr. Ward.

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workers of those joys that no eye hath seen, no heart can conceive: think on the other side, what a dreadful thing it is to be for ever banished the presence of God, and Angels, and Saints, to be shut up eternally under chains of darkness, where a man shall see nothing but the flames of his own torments, hear nothing but howlings and lamentations, feel nothing but extremity of torment; Yet further, let us not content our selves to have some flitting transient thoughts about these things, but let us dwell upon them, till such time as we have warmed our hearts with these considerations: there is a twofold meditation of things, one in the light, another in the heat; one in the understanding, the other in the heart and affections; we should not think it enough to engage our understandings in a speculative contemplation, but should dwell upon these thoughts till we have wrought up our hearts to a suitable temper; as a man that in the morning taketh some Physical drink, will eat nothing two or three hours after, till it hath had some kindly operation; so having had some serious thoughts upon Eternity, we should take heed that no intervening occasions juggle these out of our minds, but suffer them to stay till our hearts are thoroughly affected with them; that being done, proceed we one step further.

(2.) To apply all this to our selves: to consider that we are the men who are concerned in it, that after a short time we must certainly enter upon one of these two conditions: and accordingly to bespeak our selves in this, or the like manner: Oh my Soul! which of these is like to be thy condition? for temporals I am well enough, but what are my Eternals? at present God hath cast my lot in a fair ground, I have house, lands, orchards, gardens, and other things, not only for necessity, but delight; but hence I must; and whither then? after I am gone hence I shall return no more to my house, my place shall know me no more: and what dwelling shall I have when I part with this?

shall I dwell in Gods *Tabernacle*, and rest in his *Hill*? or must I dwell with *devouring fire*, and *everlasting burnings*?

I have now *Wife, Children, Friends*, who are ready to *accompany* me when I am solitary, to *advise* me when I am in straits, to *comfort* me when I am in heaviness, to *tend* me when I am sick, and perform other offices of love and kindness; but *time is coming* when I must part with them, when there will be an *end* put to these relations, so as I shall be no longer *husband* to the wife of my love, nor *father* to the fruit of my own loins; and when I am taken away from them, what company shall I then have? shall I go to an *innumerable company of Angels*, to the *general Assembly and Church of the first born*, to the *spirits of just men made perfect*? or must I take up my *abode in Hell*, where shall for ever company with *Devils*, and *dannèd spirits*? I am well provided for the things of *this life*, meat, drink, cloaths, money, lands, and other accommodations; but what provision have I made for my *mortal Soul*? what assurance have I that it shall be with me when I *go hence*? in these *temporal* things desire the best assurance that may be had, thinking can never be sure enough, but *what evidence have for Heaven*? what ground to conclude that that shall be the place of my *everlasting abode*? If thou beest not resolved to *think well on thy condition*, whether good or bad, but wouldst know *whether thou shalt live or die eternally*, summon thy self often to such thoughts as these, and deal seriously and impartially with thy own soul; if after these enquiries thou beest able to make it out upon good ground, that thou hast title to *eternal blessedness*, rejoyce in it, bless God for it; say as *David* once, *Lord what am I that thou hast brought me hitherto*? that thou hast taken me out of the womb of nothing, and given me a Being amongst thy creatures; that thou hast not only made me a creature, but a *new creature*; that thou hast made me of a *chill*

of wrath, a son of thy adoption; what am I, that thou hast done this for me? but as if all this were a small thing in thy sight, thou hast spoken of thy servant for a great time to come, even to Eternity, and is this the manner of men? do men use to deal thus? and what can thy servant say more to thee? what further happiness can I desire of thee? Will God in very deed dwell with men? saith Solomon; thou mayest ask, Shall man in very deed dwell with God? shall a poor crawling worm abide for ever with the high and lofty one, who inhabiteth Eternity? Shall this Soul that now dwells amongst them that are enemies to peace, be one day made the associate of Angels, and joyned to the spirits of men made perfect? Shall this vile body, this clod of earth, shine as the Sun in his greatest brightness? Shall these eyes, these windows of vanity be admitted to see God in all his beauty and sweetness? Shall this tongue which now so often letteth fall frothy discourses, hereafter joyn with that heavenly Quire, singing Hallelu'ahs, and songs of benediction to God and the Lamb; Shall these feet which now tread a dirty earth, afterward tread upon stars, and trace the Streets of the New Jerusalem? When the King of Pontus in Plutarch, had married a maid of an obscure Family, and sent to her aged father great store of all good things: the poor man was so over-joyed, that upon all occasions he would cry out, All this is mine: if thou beest able to prove thy title to Heaven, go round about the Heavenly Sion: tell the Towers, consider the Palaces, count upon the several Beauties, the innumerable sorts of good things there treasured up, and say to thy self, shall all this be mine? having this hope rejoyce in it, walk in the comfort of it, thou doest too unworthily undervalue thine own happiness, if thou dost not live comfortably all thy days: On the other-side, if upon enquiry thou findest thou hast neither lot, nor portion in this business, bewail thy condition, sit alone, keep silence,

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put thy mouth in the dust, if so be there may be any hope, give God and thy self no rest, till thou have ground to hope better things of thine own condition.

[2.] We should look to them in our speeches: though at some times, and some company, men may speak one thing, and think another, like watermen, that look one way, and row the contrary, like those in the Prophet, who cry *Egypt*, and look to *Assyria*; yet there is scarce any thing, by which a man may be better discovered, than by his constant, and usual communication: The tongue is the pulse of the Soul, the index of the mind, as is the man, so is his communication: Anatomists say, the heart and the tongue hang upon one string; there is as great a proximity between them in a moral respect, as in their natural posture: out of the abundance of the heart, the mouth speaketh: Some Physicians tell us, that in some diseases, a mans temper is as well known by his tongue, as by his pulse, or urine: it holds as true in the spiritual frame and temper of the Soul. Men are usually known what country-men they are by their language: the men of *Gilead* knew the *Ephraimites* by their pronunciation, saying *Sibboleth* for *Shibboleth*: the *Maid* told *Peter*, thou art a *Galilean*, thy speech bewrayeth thee. By this we may know whether we belong to *Heaven*, or to the *World*: the speech of worldly men is about worldly things, He that is of the earth, is earthly, and speaketh of the earth (c); They are of the world, therefore speak the language of the world (d); whereas heavenly-minded Christians, who look to things eternal, make them the great Subject of their discourses: it is a burden to them to be in such company, where they hear nothing but frothy, unfavoury speeches, or at best, discourses about worldly things: whereas, discourse of *Heaven* is a precious balm to them, which doth not break upon their head: they are glad when others say, *Let us*

(c) *John* 3. 31. (d) *John* 4. 5.

to the house of the Lord, where they may hear something of Heaven, and willingly embrace every occasion to speak of it; the primitive Christians, into whatsoever company they came, were still speaking of heaven, of a glorious Kingdom they expected, which made the foolish Heathen tax them for ambitious men, who aspired after Kingdoms; therefore Justin Martyr apologizeth for them: *You hearing that we expect a Kingdom, imagine that we look after earthly Kingdoms: but the Kingdom we look for is not of this world, but is a Kingdom above with God, and Christ in heaven.* While others are inquisitive about the occurrences of the times, or how they may grow rich in the world, the Believers enquiries are about heavenly things: like those, *Isa. 50. 5. that ask the way to Sion with their faces thither-ward:* Or those Gospel-Converts, who as soon as they were wrought upon, asked, *what shall we do to be saved?* Or those Roman Ladies who would not let Jerome alone for asking questions; and thus it should be with us: in the things that concern this life, we are ashamed that we are ashamed to ask about what might be for our advantage, and should we not be much more forward both to enquire of others, and to discourse our selves about the *unseen eternal things* in heaven? *Those that feared the Lord, spake often one to another (f),* The Lepers (g) having themselves found plenty of victuals in the tents of the Syrians, said one to another, *this is a day of good tidings: we do not well that we hold our peace, and accordingly went and told it in the City.* Sampson, having found honey, did not only eat himself, but carried it to his father and mother. A man that hath been in a perfumers shop, doth not only partake of those sweet smells, but going out, they stick to his cloaths, so as those that come near him partake of those perfumes. In like manner, having our selves tasted of the heavenly

(f) *Mat. 3. 16. (g) 2 King 7.*

gift, and smelt the sweet savour of precious oynments, we should be ready to communicate to others what we have found, and to provoke them to taste *that the Lord is gracious*; and this would be a means to engage our selves to a more eager pursuit of *heavenly things*. Natural bodies by motion gather heat. The Coachman by urging forward his horses, makes his own way: in like manner, our *speaking* to others, and provoking them, will set a sharper edge upon our own affections; like the *Boar* that whetters his teeth with his own foam; or the *Lion* that rouseth his courage, by beating himself with his own tail.

[3.] We should *look to them in our affections*: we should often set our affections on things above, not on things on the earth (h), Affections are the hands of the Soul: *He that hath clean hands and a pure heart* (i) that is, he whose affections are clean, and heart pure, the Hands are the keepers of the house (k), they serve at all turns for all offices: therefore *Epictetus* saith, *that sure God is a great God, who hath given us these hands*. (l) Amongst other Uses, they are the Instruments and Organs by which we take things; if we take meat or drink, or any thing we want, we take it with the hand; what the hand is to the body, that the affections are to the Soul, by them we should lay hold upon eternal life; they are the feet of the Soul, *Take heed to thy feet, when thou goest into the house of God*. (m) It is by them the soul is carried toward things Eternal: they are the wings of the soul; by which it flies to heaven as the bird to its hill. This is the great end why God planted these affections in the soul; to place them upon such mean objects as temporal things, is infinitely below the nobleness of the affections. *Neroes* fishing for Gudgeons with a Golden hook, and digging the earth with a Golden spade, was

(h) *Coloss.* 3. 2. (i) *Psalms.* 24. 4. (k) *Eccles.* 12. 3. (l) *Μεγας ο θεος οτι ημιν δεδωκε.* (m) *Eccles.* 5. 1. though

thought ridiculous enough by wise men; the marriage of the Cedars with the Brambles daughter, as in *Jobams* parable: the joyning of a head of Gold with feet of clay, as in *Nebuchadnezzars* Image: the coupling of a living man with a dead carcasse, as in *Mezentius* his invention; none of these so preposterous, as for the affections of an immortal soul to prostitute themselves to so worthless objects: we should then follow *Austins* counsel, to turn the water from the Bumbie into the Garden (n); to take off our affections from things temporal, and place them upon things eternal, which only are worthy of them, and suitable to them; but to instance in some particular affections:

(1.) We should look to them in our desires; while others say, who will shew us any good, and have their desires eagerly carried out after worldly objects, the desire of our souls should be after heaven, and things eternal; There is no good Christian but goeth thus far; though he may in some things come short of what he should be, and what he should do, and be many times taken off from his duty, yet his desire is toward God and Heaven. A Merchant may for a time sojourn in a forreign Country to negotiate his affairs, but his desire is after his own home; and no sooner hath he dispatched his occasions, but he hastens to his own Country; the Needle in the Compass, may be jogged another way, yet it maketh toward the North, and is in continual motion, and trepidation, till it comes to its proper posture. A River may be turned from its course by a strong hand, yet will be bending towards its own channel, and never leaveth winding and turning, till it worketh it self thither again: in like manner, a Believer by the importunity of temptation, and the prevalency of corruption may be unsettled for a time, and taken off from God and heaven, yet still the frame and bent of his heart, the desire of his

(n) *Aquam fluentem in cloacam deducas in hortum.*

soul is toward God and heavenly things; neither should we content our selves with languid *desires*, but strive to screw them up to the highest pitch, so as to pant after them, as the *imbosked Hart*, doth after the water-brooks: to long for them as the parch'd ground gapeth after the rain.

[2.] Look to them by *hope*, we may say of *hope*, as the Apostle of *faith*, that it is the evidence of things not seen: for so the same Apostle elsewhere, if we *hope for things we see not* (o), it is the property of *hope* as well as *faith*, to make things not seen as visible, and things future as present to the soul. *Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head* (p), and before, *I will divide Sechem, and mete out the valley of Succoth*: Probably all these places were not yet in *David's possession*, but God had spoken in his holiness as before, had *promised* them, therefore *David* looked upon them as already his; in like manner heavenly things, though removed from sense, are present to *faith*, and *hope*, and we should by the improvement of these *graces*, antedate our future *happiness*, soar up before-hand into *Heaven*, solacing ourselves in those rivers of pleasure, rejoyting in the *hope of the Glory of God*; and having this *hope*, should purifie our selves, trampling under our feet the *Moon* of these *temporal* things, and live answerable to our *hopes* and expectations.

[3.] Look to them by *love*, Let no man say, (saith *Austin*,) what Ladders or Engines shall I climb up to *Heaven* by? *thou ascendest by love; standing on Earth thou art in Heaven, if thy love be placed upon God and Heaven*. It is reported of *Andrew the Apostle*, that being taxed by some of the *Heathens*, that he did not love their gods; he replied, Let me see whether *your gods* can make such a *Heaven*, and such an *Earth*, and do as much for me as *God* hath done: when any of these *temporal* things begin to steal away our *love*, we should

consider whether they do, or can so much deserve our love, as heavenly things; if not, we should reserve our love for the things that are most worthy of it; we should gather up those scattered pieces of love dispersed amongst so many several things, and place all upon Heaven and Heavenly things.

(4.) Look to them by delighting and rejoicing in them, while others have their *delight* fixed upon things temporal, as the covetous man upon the muck of the world; as if the Curse of the Serpent were entailed upon him, to eat the dust of the earth all the days of his life; the voluptuary upon sensual pleasures, as if he were placed on the earth like the *Leviathan* in the Sea, only to take his sport and pastime in it; the ambitious man upon Preferments, delighting to see other mens sheaves bend to his sheaf, as it was in Joseph's dream: let our *delights* be fixed upon the unseen things laid up in Heaven; let us with joy draw water out of the wells of salvation, and with Israel, sing this song, Spring up, oh Well, sing ye unto it (r).

[4] We should look to them in our endeavours: *Macedonius* the Hermite retiring into the wilderness, that he might with more freedom enjoy God, and have his conversation in Heaven: Upon a time there came a young Gallant into the wilderness, to hunt wilde beasts, and seeing the Hermite, he rode to him, asking him why he came into that solitary place? he desired he might have leave to ask him the same question, why he came thither? I came hither to hunt, saith the Gentleman; and so do I, (saith the Hermite) I hunt after my God. Most men hunt after other things, the profits and preferments of the world; and many times are with *Nimrod*, mighty Hunters: Hunters usually do not keep the road, but ride over hedge and ditch, many time through Corn-fields, any way their game leads them: so it is with worldly men, they care not

(r) Num. 21. 17.

forb unto those things that were before (z), signifying the uttermost strains of the body to catch at any thing : I press forward toward the mark for the price of the high Calling ; i. e. I pursue and follow with the greatest eagerness. He useth the same word, * to express his rage in persecuting the Saints, being exceedingly mad against them. I persecuted them to strange Cities, the same violence he shewed before in persecuting the Church, he used now in working out his Salvation ; such earnestness and violence must we use in the pursuit of things Eternal, if ever we would obtain them : but this I shall speak more to in the next use, and therefore shall not now anticipate.

(z) Phil. 3. 14. ἐπεκτενόμεν * Acts 26. 11. ἐδίωκον.

C H A P. XII.

of looking to *Eternal things* as our end, enforced by eight several Arguments.

WE should look to them as our aim and end ; this I conceive is chiefly meant in the text, the word signifies (a) to look as the Archer doth at the mark he aimeth at, though there may be many things before him worth his looking on, and which he would look to at another time ; yet now his eye is upon the mark he shooteth at : so it was with the Apostles ; it was not temporal, but eternal things they looked to ; They were the mark they aimed at, the great end they propounded to themselves : so, I press forward the mark (b) ; this he made his great work and business ; whatsoever he did, he did in tendency to this ; he thought all he could do, little enough, if by any means he might attain unto the Resurrection of the

(a) ἐκτενέμεν. (b) Phil. 1. 11, 14. ἡγιασμένοι ὡς ἔσται. dead.

dead. And thus it should be with us, we should look upon all other things as *things necessary* (c), we should do them as if we did them not, use them as if we used them not; allow them only the fragments of our time; they are things *eternal* that we should mainly aim at, that should be the *end* we propound to our selves; there is a *twofold* end, the *end of the worker*, that is the *Glory of God*, which is the *ultimate end* into which all must be resolved; and there is the *end of the work*, that is *salvation*: that you may receive the *end of your faith, the salvation of your souls.* Though the *glory of God* be the great *ultimate end* we should aim at, yet we may have respect to our *own salvation*, as an *end subordinate*; and things that are *subordinate* are not *imposed one to the other*: these two like *Naomi and Ruth* go hand in hand together; whatsoever maketh to *Gods Glory*, conduceth to our *salvation*; that therefore we may, nay and next to *Gods Glory* ought to make the *end*, we propound to our selves: And this being the thing that is chiefly meant in the *text*; I shall the more enlarge my self upon it, and the rather because it is a thing of very great import, as will appear from these following *Considerations.*

(1.) *This is the great thing God looks at*; there is nothing in this world that God so much respects of man; *All these things have my hands made, but to this man will I look* (e), Nothing in man so much as the heart; *My Son give me thy heart*; that is the *Mans Sion* which God loveth above all the dwellings of *Jacob*; and nothing in the heart so much as the aim and end of it: it is true of God, what the Apostle speaketh of the word of God, *it is a discerner of the thoughts and intents of the heart* (f). Let a mans profession be ever so glorious, let him be never so abundant in the performance of duties, yet if his end be wrong, his pretensions and performances are but beautiful

(c) *ml migezza.* (e) *Isa. 66. 2.* (f) *Heb. 14. 12.*

dominations in Gods esteem: *Simon Magus* had been baptized, desired the gift of the *Holy-Ghost*, but did not this with a right aim and intention, but to get money; therefore *Peter* telleth him, *his heart was not right in Gods sight (g)*: On the other side, though a mans failings be many, yet if his aim and end be right, if the frame and tendency of his heart be toward God, and Heaven, this works his acceptation in Gods sight. *Jehoshaphat* offended greatly in his affinity with *Ahab*, and the Prophet reproveth him severely for it; yet withal tells him, *nevertheless there are good things found in thee, in that thou hast prepared thy heart to seek God (h)*. And thus *Hezekiah* describeth the sincerity of those that came to the Passover, *The good Lord be merciful to every one whose heart is set to seek the God of his Father, although his heart be not cleansed according to the purification of the Sanctuary*; although they failed in that particular, yet their heart being set upon God, that both declared their sincerity, and wrought their acceptation. *Barnabas* exhorts the Christians at *Antioch* that with full purpose of heart they would cleave unto the Lord (k), We read before that he was sent by the Church at *Jerusalem* to visit the Brethren at *Antioch*; and when he came to them, we read of no other exhortation, but only this; implying that this is the conclusion of the whole matter, the great thing God looks at, and that should be one engagement to us, to look to these things as our end.

(2.). This is the great thing in which the Devil seeketh to deceive men: though he seeks to deceive us in all the passages of our life, yet it is still in order to this chief Good, or End: *Mithridates* the King of *Pontus*, being worsted by the *Romans*, and fearing he should not escape them, caused a great deal of Gold, and Silver, and rich furniture to be scattered in the

(g) Acts 8. 21. (h) 2 Chron. 19. 3. (i) 2. Chron. 30.
(k) Acts 11. 23.

wayes, which while the Roman Souldiers gathered with great eagerness, he escaped their hands, and got into a place of safety: the Devil knowing what taking, tempting things the profits and pleasures of the world are to men, he scattereth them in their way, that being busied about them, he might hinder them in their pursuit of Heaven, and things Eternal; that is the great thing the Devil driveth at in all his temptations: he is willing men should go to Church, and hear, and read, and pray, so as he can deceive them in their end, their chief Good; this is that great deceit, under which the greatest part of the world will perish: and that he should deceive so many in this, as it will be a matter of the insultation to Satan, that he can thus gull many, who are otherwise knowing, understanding men; so it will be matter of the greatest confusion to themselves, that they should suffer the Devil to cheat them of their chief Good, that he should put them off with so mean inconsiderable things, and lead them blindfold to Hell, like an Ox to the slaughter, or a fool to the correction of the stocks; the nature of man doth exceedingly abhor to be cheated, there being not only loss in it, but a disparagement, an imputation of weakness laid upon the man to suffer himself to be outwitted; men use to say when they are cheated but in a small thing. They had rather have given away three times as much, but to be cheated of our souls, our eternal salvation, that is more grievous; were it only in the matter of this life, it were not much, but to be deceived in things of the highest concernment, in the business of eternity, that is most sad; but that which makes it more sad, is, because it is such a gross and palpable deceit; to take a counterfeit Pearl for a true one, there being a great likeness, may sometimes befall an understanding man; but to take a pebble for a Pearl, a flint for a Diamond, this is so gross, that none but a fool or mad-man would be thus mistaken; and for

men to take *earth* for *heaven*, things *temporal*, for things *eternal*, to suffer *Satan* to cozen them of their *souls* and *eternal* Salvation, and put them off with such mean, petty things, this is the greatest *cheat* in the world, and that men should be so far deluded by *Satan*, as to make things so much below themselves their *ultimate end*, will be to them matter of *confusion* for evermore; Shew your selves men, saith God to the Idolatrous *Israelites*, who of their silver and gold made themselves a *God* (l), That any should so *amaze* themselves, as to make these things their God, their chief good, their *end*, cannot but be in the end matter of great astonishment! This is another *Consideration*, which shews of what grand concernment it is, to propound a *right end* to our selves.

(3.) To look to things eternal as our end, is the great thing wherein the work of Conversion doth consist: Conversion bringeth a great Change, the Apostle calleth a transformation (m), it makes a man as it were another man, I am not I, said that young Convert: yet is, though a great Change, it is no substantial Change; the man is the same still for his nature and substance: it is chiefly a Change of the heart, and that is seen plainly in the aim and intent of the heart; a Bowl that runneth on the left hand, if the bias be but turned, it runs as much on the right, without any change of the substance of the Bowl; the Painter that was taken to by a Gentleman, to draw a Horse running with full speed: it hapned when he brought it home that he presented it to the Gentleman with the bottom ward; and so it seemed to be a Horse tumbling up his back; at which the Gentleman being angry, the painter had him but turn the sides, and then it would according to his desire: so it is here, let but the heart be changed, and then the man that before lay

(l) Isa. 46. 8. (m) Rom. 12. 2. μεταμορφῶν, Ego sum Ego.

tumbling as is were upon his back, kicking against God and Heaven, will be running the wayes of Gods Commandements: the *change of the heart* is much in the change of the *end*, and if the heart be changed the man is changed; when he once cometh to this resolution, *time was* when I made the world my end, and that I pursued with all eagerness, such and such sins as my *end*, and then it was a pleasure to me to do wickedly, whereas now by Gods assistance I resolve to make it my business to lay up *treasure in heaven*; whatsoever else I do, I will be sure to do that whatsoever I neglect, I will not neglect this *one thing necessary*: when a man cometh thus to change his end, this is the *great* thing wherein Conversion doth consist, for, as natural corruption consists chiefly in that de-ordination, whereby the heart is taken off from God, as the chief good, and *eternal happiness* as the chief end, and placed upon sin, or the world, and therefore *Austin* makes sin to be nothing else than *to use that we should enjoy, and enjoy that we should use* (n) so Conversion is nothing else but a turning from sin to God, from the Creature to the Creator, from things *temporal* to things *eternal*. Conversion in Scripture is termed *Vocation*, or *Calling*; whom he has predestinated, them he hath also called, and converted men are said to be *called out of the World*; concerning it thus, a man hath his face toward the world, and sin, and hell, while he is marching furiously in these wayes of his *own heart*. God makes him hear as it were a voyce behind him, saying, *this is not the way*; neither are these the things; there is another way you must take, other things you must seek, you would be happy: when God thus calleth, sometimes Christ his Church, *Come with me from Lebanon my Spouse, come with me from Lebanon*; and withal, enclineth the heart to hear and obey the

(n) *Utendis frui, & fruendis uti.*

Call; this is to be called out of the world, this is it in which the work of conversion consists: when those Gospel-converts were effectually wrought upon, the work chiefly appeared, in making *eternal* life the matter of their *Enquiries*: *what shall we do to be saved?* What shall we do to inherit *eternal* life? If then we would have evidence of our *conversion*, without which there is no Salvation, it must be by making *eternal* things our aim, and end.

[4] *The end denominates the Person, such as the end is, such is the man.* Philosophers say, (o) *that the Form giveth Being to the thing, distinguisheth it from other things, and is the principle of all its operations*: now it is a Rule some give, what the form is in *natural* things, that the end is in *morals*; and in all these respects it will appear, of how great concernment it is to look to our end. As in *naturals*, the form giveth the Being, man being informed by a *reasonable soul*, that makes him a *reasonable creature*; so the end doth in *morals*, every man is as his end is: If *worldly*, earthly things be a mans end, he is a man of the world; *Deliver me from the men of the world*: a man of earth; That the man of earth may no more oppress (p). These earthly things transform them into their own nature; on the other side, he that maketh *spiritual*, heavenly things his end, he is a *spiritual man*; so he is called, *Ye that are spiritual, restore him a heavenly man*: As is the heavenly, such are they that are heavenly (q). They say, tho *Eagle* tryeth her young ones by holding them against the Sun, if they can face the Sun, she looketh upon them as legitimate: if we be such as make it our delight to acquaint our selves with God, and have our conversation in *Heaven*; it is a good argument that we belong to God, that we have title to *heaven*, when our knowledge and learning, will prove but weak arguments

(o) *Dat esse, distinguere & operari.* (p) *Psal 17. 14. and 10. ult.* (q) *Gal. 6. 1. with 1 Cor. 15. 43.*

of true Grace; when gifts of preaching, praying, discou-
 coursing, will afford us little comfort: when the pro-
 fession of Religion, and outward performance of Du-
 ties, will stand us in little stead; *this*, that we have
 made God our *chief good*, and Salvation our *chief end*,
 will be the best evidence of uprightness, and sinceri-
 ty; by that therefore we should make it out to our-
 selves.

[5.] As the *form in Naturals*, so the *end* here giv-
 eth not only *Being*, but *distinction*, serving best to
distinguish between one man, and another: the great
difference between the worldling and the Saint, lyeth
 in this; as, in matters of this *life*, doth the worldling
 take pains in his Calling, avoid necessary expences,
 manage his business to the best advantage, lay up som-
 thing for his Children? All this the *Saint* doth, the
difference chiefly lyeth in the *end*; the former getteth
 that he may get, followeth the world, that he may
 enjoy the world, worketh for more, and desires more
 that he may have more: whereas, the other doth
 this for *higher ends*, that he may honour God with his
 substance, that he may maintain good works, and lay
 up a good foundation for himself: So in matter of
 Duty, the Hypocrite goeth as far in outward perfor-
 mances as the true Believer. Did David pray three
 times a day? so did the *Pharisees*, yea, and make long
 prayers-(r). Did David and Daniel fast? so they, and
 that twice in the week (s): Did Cornelius give almes,
 the like did they (t): Did Abraham pay tythes? they
 tythed their very Mint and Rue (u). The great *disfe-*
rence lyeth in the *end*, the Hypocrite doth all like the
Pharisees, that he may have *praise* from men, or some
 other sinister *end*; at best he prayeth that he may
 pray, and heareth that he may hear, and so maketh
 praying the *end* of praying, and hearing the *end* of
 hearing: whereas the *upright Christian*, though he

(r) *Mr.* 12. 40. (s) *Luk.* 18. 12. (t) *Mat.* 6. 2. (u) *Luk.*
 11. 42. may

may think it a desirable thing to be well esteemed by those that are good, and this may be some encouragement to him; as *David*, *I will wait upon thy name, for it is good before thy Saints* (x): yet he doth not make this his end: nay, he looketh upon it as a snare to be applauded, and cryed up; as *Luther* said, *He would not have Erasmus his honour for the whole world*: neither doth he make Duty the end of Duty; the end he aimeth at in all his services, is, *first* the advancing of *Gods glory*, and *then* the furthering of his own salvation; if then we would have our righteousness exceed the righteousness of the *Scribes* and *Pharisees*, and do more than others, as *Christ* expects (y), we must do it chiefly by this, by doing all to the right end.

[6.] *The end doth not only give Being and distinction*, but it gives likewise operari, it hath a powerful influence upon the actions, it is the principle of all operations, the end and the means go together, the one draweth on the other (z); he that maketh riches his End, will be forward to labour, and take pains for it: *Solomon* saith, *There is no end of his labour*; he riseth early, goeth to bed late, rides, runs, studies, raketh every kennel, scrapeth every dung-hill, moves every stone, leaveth no means unattempted to enrich himself; no pains seems too much to him, no difficulty can deter him; like him that gave this impression in his *Escutcheon*, a hand with a *Pickax*, digging a way thorow a Rock with this Motto, *I will either find a way, or make one*: In like manner, if we look to things *Eternal*, making them our end, we will be diligent in the Use of all means conducing thereunto; we will Pray, Seek, Knock, Hear, Read, Confer, Strive, give all Diligence; Prayers, Watchings, Fastings, Humiliations, Out-cries to Heaven, and other things which carnal men cannot endure to hear of, will be willingly entertained, if by any means we may attain the end of our desires; he that

(x) *Psal.* 52. 9. (y) *Mat.* 5. 47. (z) *Posito fine ponuntur media ad finem.*

means to go to *Heaven* (saith *Chrysostome*) will stick no difficulties, nor question, *what is rough in the way what is laborious?* like *Solomon's* sluggard, there is no Lion in the way; he will not say as *Judas*, why is this waste? or, *Naaman*, what needs so often washing? why so much praying, and hearing, and labouring? but he will be forward to do anything, and think no labour too great, so as he may finish his course with joy.

(7) *The End* doth not only engage to the Use of the Means, but it renders the Means pleasant and delightful: *the End* gives an amiableness to all the Means (a); he that maketh riches his end, the very labour and pain he taketh in getting them, is delightful to him, all labour there is profit (b), and this profit it bringeth maketh it pleasant; harvest, the time of greatest labour, is the time of the greatest joy, they rejoyce according to the joy of harvest (c). On the other side, he that maketh things Eternal his End, doth not only use the Means conducing thereto, but he doth all with delight; he rejoyceth to work righteousness, he delights to do Gods Will; he is glad when they say we will go up to the house of the Lord; he doth not only pray, but delights in approaching to God; not only he hear, but the word is sweet to him; not only observe the Sabbath, but calls it his delight; longs for it before it comes; like the Jew, who, they say, put on his best apparel to welcome the approach of it, and seems to hasten its approach, wooing it with this invitation, *make haste my beloved*; when it comes he cheerfully addresseth himself to the duties of it. Like the Primitive Christians, who, if the question were asked, *Hast thou kept the Lords day?* answered, *I am a Christian, I cannot but keep it*: in a word, whatsoever he doth in Gods service, he doth it with delight and complacency: some make this observation

(a) *Finis dat amabilitatem omnibus mediis.* (b) *Prov.* 14. 23. (c) *Isa.* 9. 3.

from

from that of our Saviour, (d) *If a man love me he will keep my word; He that loveth me not, keepeth not my sayings*: In the former clause, speaking of him that loves, he saith [my word] in the singular number, for so it is in the Original, implying that to such an one all Gods commandments are as one, they are facile and pleasant to him; but speaking of him that loveth not, it is [my sayings] in the plural, because to him the commandments seem many and grievous; this is the great difference between them, he that loveth not, may do the same things the other doth, but he doth them *not with delight*; he looketh upon Gods service as a weariness, and snuffeth at it; he cryeth, *When will the Sabbath be gone?* whereas, he that hath his love set upon Christ and Heaven, looketh upon his yoke as easie, counts it his meat and drink to do his will.

(8.) *What a man maketh his end now, that shall be his portion*; God leaves every man to his own choice, I have set before you life and death, therefore chuse life (e), Every mans choice is according to his inclination, and apprehension of things; for the Will followeth the ultimate dictate of the understanding; the man that liveth by sense, thinks these temporal things more worthy of his choice than the other; he looketh upon his money, (saith Chrysostome) and thinks he seeth more beauty and lustre in the gold in his purse, than in the Sun in the firmament; these temporal things are things seen, (saith the Text) he seeth them, he hath them; whereas Eternal things are things not seen, for ought he knoweth they are but an Idea, a fancy of more credulous spirits, who believe every thing is told them; or if there be such things, they are things future; and better he thinks one bird in the hand, than two in the Bush; better a Wren in the cage, than an Eagle in the clouds, therefore he maketh

(d) John 14. 23, 24. τὸν λόγον μὲν τοὺς λέγοντες. (e) Deut. 30. 19. and 11. 26.

choice of them, but will *not chuse the fear of the Lord*; whereas a godly man, upon whom God hath wrought both by irradiating his *Understanding* to see an excellency in heavenly things, and by enclining and determining the *Will* to embrace the dictate of the Understanding thus enlightened; *such an one* peremptorily concludeth, that *Heaven* or nothing shall be the object of his choice, that if *Eternal* things be not his portion, there is none worth the having; accordingly (as there are *two* things we are said to will, the end, and the means; the former they call the *will*, the latter the choice *,) he *wills* salvation, and *Eternal* happiness, as (next to God) his chief good, his end, and *chuseth* the service of God as the way and means of attaining it; *Chuse you whom you will serve*, saith *Joshua*, but I and my house will serve the Lord. *Let thine hand help me*, saith *David*, for I have chosen the *Commandments*: *Mary* hath chosen the better part. Now God giveth to both these according to their choice. Before man is life, and death, and what him liketh shall be given him (g); the worldly man *chuseth* temporal things as his chief good, and God for the most part giveth him his desire, *fills his belly with his treasures*; but this is all he is ever like to have; *woe to you that are rich now, for you have received your consolation* (h). He hath not reason to look for *Heaven*, which he would *not chuse*. When wicked-men shall cry with the *foolish Virgins*, *Lord, Lord, open to us*: God will stop their mouths, by telling them they had that which themselves chose. On the other side the godly man, who maketh things *Eternal* the matter of his choice, and looketh upon them as his end, this man at present is not far off from the Kingdom of God, and shall certainly have at last according to his choice that which is his end now by way of election, shall be afterward his end by way of fruition; according

* *βίαιον, προαιρετικόν.* (g) *Eccles.* 15. 17.
(h) *Luke.* 6. 24.

to that excellent Saying of St. *Austin*, *Eternal blessedness is begun in election, and perfected in fruition*; while *Martha* was cumbered about many things, *Mary* chose to attend the preaching of Christ, the means of Salvation: and what she chose, she should certainly have, *Mary* hath chosen that better part that shall not be taken away from her; saith the same Father: *Happiness is neither given to any man against his will, but is matter of his choice, nor is taken from any man against his will; he who chuseth salvation for his portion, and looketh upon it as his chief good, shall certainly at last obtain his choice, shall have a wide and large entrance into the kingdom of Heaven*: From all these particulars it appeareth, how much it doth concern us, to make *eternal things* our end, and aim.

C H A P. XIII.

Of Motives drawn from other things, other men, our selves, and the unspeakable benefits of a prospect of things Eternal.

HAVING shewed how, and in what manner we are to look to things *Eternal*; I proceed to the second things propounded, to lay down some Motives to provoke us in this manner to look to them. To this purpose I shall propound four sorts of Motives:

(1.) From other things: Ask, saith *Job*, the beasts, and they shall teach thee, and the Fowles of the air, and they shall tell thee: or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee:

(a) All these may seem to teach us this Lesson; The Philosopher observeth that all Bipedes, creatures with two feet, are still looking upward; Birds and fowles seldom stay long upon the earth; when they light there, it is to seek their food, no sooner have they

often that, but they mount *upward* toward Heaven ; though where the carcass is, the Eagles are gathered together ; yet when they have got their prey, and satisfied their hunger, they *soar aloft* : as if they mounted up to Heaven : *Beasts*, though they cannot mount upward, and are made so, as they look downward, yet they are often seen to *lift up* their heads toward Heaven, especially in the time of extremity. *Naturalists* observe of the *Lion* and the *Cock*, that they express their joy at the *rising* of the *Sun*, as being sensible of the motion of the heavenly bodies ; the like may be said of some *fishes* in the Sea ; they tell us of a *fish* which hath but *one eye*, which is seated like a *vertical* point upon the top of its head, always looking towards Heaven, therefore is called by the *Grecians*, the *beholder of Heaven* (b) : others tell of a *precious stone* taken out of the head of a fish called *Synodus*, that beareth some resemblance of the *Sun* and *Moon*, and other heavenly bodies : if we come lower to *vegetables*, *Proclus* observeth, that *plants*, and *flowers*, and other vegetables have all a dependence, and many of them some representation of the *Heavenly bodies*, the *Tulip*, *Mirigold*, and some other flowers wait upon the *Sun*, as the Handmaid upon the hand of her Mistress, opening by degrees as the *Sun* ascends ; and again, shutting up themselves gradually, as the *Sun* declineth ; and this so punctually, that though the *Sun* appear not, a man may more infallibly know when it is high noon by their full spreading : than by any Clock or Watch. The *Hopp* in its growing winds it self about the *pole*, always following the course of the *Sun* from *East* to *West*, and can by no means be forced to a contrary way. Some affirm that the *sap* in trees precisely follows the motion of the *Sun*, ascending and descending at the same time, and by the same steps the *Sun* doth : if we come lower to inanimate creatures : *Plato* observeth, that all the

Elements do naturally desire to evaporate themselves into the coelestial Region (as it were) there to attain to a higher degree of perfection; the fire, and air; those lighter elements still *aspire higher* and higher; as it were, to make nearer approaches towards Heaven, the earth and water, those heavy Elements, though they do not ascend in their gross bodies, yet they are daily *sending up* some thinner part of themselves, some vapours, as it were some breathings toward Heaven. Naturalists speak of several stones, in which there is some representation of the heavenly bodies; so that in the several orders of nature, there is something that might *mind us* of this duty of *conversing in Heaven*, and *looking to things Eternal*: there is scarce any thing we look on, but might some way or other put us in mind of this; the best and choicest things the earth affords, are hid from our eyes, shut up in darkness; so as if we look downward we see only the surface of the earth, and there our sight is bounded; whereas *upward toward Heaven*, all things are open and transparent; to note how vast our affections should be *toward Heaven*: if we stand upon some high steeple, and look downward to the earth, we cannot look long without dizziness and fear; whereas, when we *look upward toward Heaven*, though a thousand times greater distance, we can continue looking without either; as if nature would hereby *mind us*, that our eyes were given us to look to Heaven, not to the earth. Having then so many Monitors, we shall shew our selves ill scholars, if we do not learn this lesson.

(2.) If from other things *we look to other men*, I mean the people of God, they teach it by their example: the Apostle speaking of himself, and the rest of the Saints, saith, *Our conversation is in Heaven*; the word (c), though it hath several significations, yet chief-

(c) Phil. 3. 20, *πολίτευμα*, civitas aut vita civilis.

ly these two: it signifies our City, whereof we are Citizens, and to which we belong, Heaven: so Zanchy, we are Citizens of Heaven, not of earth; and therefore ought to seek the things that are in Heaven. Or it signifieth carriage, or deportment, or converse(d): so the word rendered in other places: And so most Interpreters, and our translation render it, Our conversation is in Heaven; this is the inseparable property of every true Believer, he converseth in Heaven: The way of life is above to the wise (e), This world is the place of his abode, but not of his delight, his body is here, but his soul, his better part above; his commoration is on earth, but his conversation in Heaven; he liveth here, but loveth there; as Merchants who live in this Kingdom, yet are called Spanish or Turkey Merchants, because their trading is in those places: In like manner, the Believer he is in the world, but not of the world; this world is but his Inn, Heaven is his home, his Country; he is in Heaven while he is on earth, he converseth with God, while he sojourneth in the world, his trading is for Heaven, his love, desire, delight, is placed upon heavenly things: this is not obscurely held forth in Scripture by those several things to which Believers are compared; sometimes to the Palm-tree, The righteous shall flourish like a Palm-tree; the Palm-tree groweth streight and upright, They are upright as the Palm-tree (f), and so represents the heavenly minded Christian, whose motions toward heaven are direct and streight, without those obliquities, and turnings aside, which appear in the carriage of other men: the Palm-tree is small in the body, or trunk, and biggest at the top; close and shut up in that part toward earth, but broad and open in that part toward Heaven; and so further resembleth the Heavenly Christian, whose heart is closed

(d) Phil. 1. 27. Acts. 23. 1. (e) Prov. 15. 24.
(f) Psal. 92. 12. and 10. 5.

toward the world, but is open and enlarged toward Heaven: the *Palm-tree* hath no boughs or branches upon the sides or body, but all the boughs grow together at the top; to which perhaps that alludes, *I will go up to the Palm-tree, I will take hold of the boughs thereof* (f); and so is a further emblem of a Christian, all whose branches and out-goings are exalted above the earth; and without any straggling and dividing, aspire toward Heaven. Again, *Gregory Nyssen* saith of this Tree, *That it riseth out of the earth with its perfect bigness and thicknes at the top*; so that though it groweth in height or bigness in the other parts of it, yet it never groweth any greater or bigger at the top: if this be true, In this likewise it resembles the true Believer, who, though in regard of other graces he be like the *Crocodile* that groweth till the very time of his death, yet at his *first* conversion hath the frame and bent of his heart upon Heaven. Yet once more, *Philo* saith, that whereas all other trees have their sap in the root, which from thence ascends, only the sap and heart of the *Palm tree* is at the top, toward the top of the middlemost bough, which is surrounded by other boughs, as a *General* is by his *Life-guard*; if so, it hath yet a further resemblance to Believers, whose hearts are in Heaven, for there their treasure is, and there is their heart also: In the same place the *Psalmist* compareth the, *righteous man* to the Cedar: *The righteous shall flourish like the Palm-tree, and spread abroad like the Cedar in Lebanon*: The Cedar, it is a stately Tree, it is called the goodly Cedar (h), the high Cedar, it doth, saith *Jerom*, grow up fast toward Heaven, and so resembles those Believers who are, as he expresseth it, *aspiring toward Heaven*. Again, they are sometimes compared to mountains, *They that trust in the Lord shall be as Mount Sion,*

(g) Cant. 7. 8. (h) Psal. 80. 10. with Ezek. 17. 22.

that

that cannot be removed (k). Chrysostome observeth there are three things more remarkable in mountains (l), their firmness and stability, their invincible strength, and their inaccessible height; in all these respects the Saints are like Mountains, but the last is only proper to the present purpose: of all parts of the earth, the mountains are nearest unto Heaven: the Mythology of that Poetical fiction of Atlas bearing up the Heavens, was to represent the high mountains, which some of them call the pillars and supporters of Heaven; and some think they are meant by, The pillars of Heaven tremble, and are astonished at thy rebuke (m): Therefore to them are Believers fitly likened: I shall name but one more, they are compared to clouds, Being compassed about with so great a cloud of witnesses; and Isa. 60. 8. Who are these that fly like a cloud (n)? the clouds are originally a thick exhalation rising out of the earth, but are by the heat of the Sun rarified and drawn upward toward Heaven, therefore are called, the clouds of Heaven (o). In like manner, though the righteous man sojourneth here upon earth, yet he converseth in Heaven, and sitteth together with Christ in heavenly places (p). Thus we find it hath been with the Saints. Scipio was not the first, saith Ambrose, that was never less alone, than when he was alone: it was so with the Saints long before; Enoch and Noah are said to walk with God; they seemed to live no other life, but that of God, of the knowledge of God, the love of God, delight in God; all their thoughts, all their affections were placed upon God, and Heaven; their whole life was nothing else but an acquainting with God, a conversing in Heaven: Moses in all he did had an eye to the recompense of the reward. David saith, He was as a Pelican in the wilderness, and an Owl in the

(k) Psal. 124. 1. (l) τὸ στέρεον, τὸ ἀχέρωτον, τὸ ὑψέλον. (m) Job 26. 11. (n) Heb. 12. 1. (o) Mat. 26. 64. (p) Eph. 2. 6.

desart;

desert; that he watched, and was as a Sparrow alone upon the house top (q); which though some understand of Christ, who in his birth was as an Owl in the desert, shut out from the company of men, and born amongst brute beasts; at his death, like the Pelican, feeding his Church with his own blood; in his resurrection and ascension, like the Sparrow, flying to Heaven, like the Sparrow to her hill; yet it seemeth more properly to refer to David, himself; and though I apprehend it is plainly meant of a forced solitude, by reason of Saul's persecution, yet there are who understand it of a voluntary retirement, that David, like these solitary creatures, frequently withdrew himself from other company, and other occasions, that he might with more freedom be taken up with the contemplation of God, and heavenly things: but though this be not the meaning of that place, yet it is but what is consonant to David's practice, whose affections were taken up with Heaven, his soul fainted for Gods salvation, his eyes failed for it, he hoped for it, he longed after it (r), with this he comforts himself, In thy presence is fulness of joy, at thy right hand are pleasures for evermore (s): And, As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake, with thy likeness (t). Those Worthies mentioned, Heb. 11. are said to look for a City that hath foundations, v. 10. to live as Pilgrims and strangers on earth, v. 13. to desire a better Country, that is, a heavenly, v. 16. The primitive Christians lived like men of another world. Gregory Nyssen saith, that they stood tip-toes, upon the earth (u), they hung upon the earth but by the slender threed, of natural necessity, desiring to have as little to do here as might be: Nay, if possible, to have nothing to do below; it was their custom in their Congregations, when they had finished their

(q) Heb. 11. 26. (r) Psal. 119. 81, 123, 166, 174. (s) Psal. 16. 11. (t) Psal. 17. 15. (u) τὴν γῆν ἀνέστη πρὸς.

services to raise up their feet from the earth towards Heaven, *we lift up our feet*, saith *Clem. Alexandrinus*, they were so much in Heaven, that they desired, if possible, to have their bodies there before their time, they were, as the same Father expresses it, *divorced, and sequestered from all earthly interests* (w) *They were like the Cart-wheel*; (it is *Hilaries* comparison,) that stands upon the earth but by a little point, the far greater part being above the earth, like the bird, which for her beauty, and nobleness, they call *the Bird of Paradise*, that never comes on the earth but liveth wholly in the air, upon which she feedeth when she is forced to light to un-weary her self, she lights upon the tops of the highest trees, where she is still in the air, the place of her delight. I might to these add *Paul the Hermit, Anthony, Arsenius*, and others, who withdrew themselves from the world, devoted themselves to a solitary life, that they might better converse in Heaven: *Wherefore seeing we are compassed about with so great a cloud of witnesses, let us follow their example*; let the same mind be in us that was in them: let us with our Apostle look not to things seen, but things not seen, the things seen being temporal, but the things not seen Eternal.

(3.) *A third consideration to provoke to this, may be taken from our selves*: the frame of our bodies minds of this: whereas other creatures have their bodies bowed towards earth, man is made with a body rected toward heaven; as in the order of Creation God hath placed heaven above us, and the earth under us, so he hath placed our heart, and head above to be fixed upon Heaven, our feet below, by them to trample upon the earth: if we view the several parts of the body, they seem to teach us this: To begin with the feet; *Ambrose* well observeth, that God hath

(w) τοὺς πόδας ἐπυγίστομεν κατὰ τὸ μέγεθος πάντων τῶν ἀνθρώπων.

not given us four feet: as to the beasts that are wholly conversant on earth, but only two, as the Birds which are often soaring toward heaven. Pass we on to the knees.

The great commerce a Christian hath with heaven, is the duty of Prayer; and the knees by reason of their bowing posture, seem to be intended for this chiefly; *I bow my knees to the father of our Lord Jesus Christ*, saith the Apostle (x).

We read of the Apostle James, Thrasilla Gorgonia, and some others, whose knees were like Camels knees, hard, and bereft of feeling, through their long, and often kneeling in prayer. Some of the Ancients speak highly of this bowing of the knee (y), Eusebius calleth it a posture proper to the Christians (z).

If we look from the knees to the Hands, they are not only of special service to the body, but to the soul likewise: for which cause some have called them the Hand-maids of the soul: I will saith the Apostle, *that men pray every where, lifting up holy hands* (a), Solomon in that excellent prayer, spread forth his hands towards Heaven (b), Constantine had his Image engraven on his Coin, with his hands joyned together, and lift up towards Heaven: and upon several Gates of his Palace: he was drawn in an upright posture, praying, and lifting up his hands towards Heaven (c).

If we go upwards to the face; God hath made the face to look upward to Heaven; Solomon finds the Sun, Moon, and Stars, in the Head of man (d), at least according to the Chaldee paraphrase, which refers it to the face and eyes: *Before the Beauty and glory of thy face be changed, and the light of thine eyes be darkened, and the apples of thine eyes, the stars of thy countenance, be extinguished*; for as the whole face, so

(x) Phil. 3. 14. (y) γονυκλισία? (z) οἰκῶτον ἔθος, (a) 1 Tim. 2. 8. (b) 1 Kings 8. 22. (c) Os homini sublime dedit, cælumq; tueri jussit. (d) Eccles. 12. 2.

the eyes are given us for this end. *Anatomists* observe that whereas other creatures have only *four* muscles to their eyes; whereby they look forward, and downward, and on both sides, man only hath a *fifth*, which he is able to look up to Heaven.

Look inward to the *Heart*, that is an inverted Pyramid, or like a *Vial*, that is narrow, and contracted in that part toward Heaven; but above all, the *Stomach* was purposely given us for this end: we can no more think that God hath given us these *immortal souls*, to be only conversant about perishing things: these *spiritual souls* to be taken up with *secular* affairs, these *souls* which are *heavenly* substances to be wholly employed about earthly objects. How absurd is it to think that God should so curiously fashion a body, to breathe into it the *immortal soul*, created after his own Image, made in the same mould with the blessed *Angels*, capable of *eternal* happiness, and then should send into this world this *Epitome* of the whole Creation, only to eat, drink, and sleep, (or only to buy, and sell, and traffique in the world?) the beasts that have *brute* sensitive souls can do all this, and much more, as well as we: they know when they are ill what herbs to have recourse to for the recovery of their *health*; and some think the practice of *Physick* hath been much improved by observations taken from the creatures: they know how to dig their *holes*, and make their *ests* to secure themselves against the injuries of the weather; when the place of their abode groweth commodious, they can shift into a warmer Climate. The *Stork* in the Heaven knoweth her appointed time, and the *Turtle*, and *Crane*, and *Swallow*, (f) they know how to provide against a time of want; The *Ant* provideth her meat in summer (g), they are so wise as to prevent a danger before them: surely, in vain is the

(f) Jer. 8. 7. (g) Prov. 6. 8.

are laid in the sight of any Bird (h), they have skill to provide a shelter against a time of danger; the wild Beasts have their Dens, the Stags their Thicket, the Hares their Covert, the Wasps their Cells, the Bees their Hives, the Doves their Windows, the Foxes their Holes, the Birds of the air their Nests, the Conies their Burrows, the Goats their Hills: in a word, those things that most men busie themselves about, the creatures can do as well, if not better than we: some are stronger, some swifter, some quicker sighted, some better scented, in all these one creature or other excelleth man, and can we think, that God hath given us these intellectual immortal soules, only to do what brute creatures can do, as well, if not in a better manner than we? Can we Imagine that these Heaven-born souls, should be bestowed upon us for no higher end? Certainly there is nothing short of Heaven, and things eternal, that will bear any proportion with the excellency of these souls wherewith God hath entrusted us, saith Seneca; *What a contemptible thing is man, if he doth not look higher than these temporal things?* Chrysostome will scarce allow such to be reasonable Creatures, whose souls so far forget their heavenly extraction; it is infinitely below the dignity of the soul to espouse earthly interests; *A spirit hath not flesh and bones*, saith our Saviour: neither should it debase it self to such things, as are only suitable to bodies of flesh; *What Father is there, who if his Son ask bread, will he give him a stone?* We should much less deal thus with our souls, to put them off with a stone, with things temporal, when only the bread of Heaven, things eternal, can satisfie them.

(4.) The fourth Motive, to look to things eternal, may be taken from the unspeakable benefits flowing from it:

[1] It is an excellent preservative from sin; Some School-men say that the sight of God in Heaven, maketh

(h) Prov. 1. 17.

the Saints impeccable: if so, it will follow, the more men enjoy God, and converse in Heaven while they are here, the more free they are from sin; the times Noah lived in, were times of great defection: when all flesh had corrupted their ways, and the whole earth was filled with violence (k), and it is much for one spark of fire to keep alive in the midst of a Sea of water: yet God giveth this testimony of Noah, Noah was a just man, and perfect in his Generation; if you would know what kept him upright in the midst of that wicked and froward Generation, it followeth, Noah walked with God; he that walketh with God, and hath his conversation in Heaven, feareth nothing but sin, and this he feareth more than Hell; they say, the Ermin is so neat a creature, that if she seeth a puddle of dirt on the one hand, and a company of dogs on the other, she will rather expose her self to be torn in pieces by the dogs, than to defile her self by going through the puddle: it is so with him that is truly heavenly, he had rather endure the worst affliction, than willingly defile himself with the least sin; nay, if he saw Hell on the one hand, and sin on the other, he would with Chrysostome and Anselme, chuse rather Hell, than sin: he looketh upon sin as the greatest evil, and therefore trembles at the first motions of sin, dareth not give himself allowance in the least sin, bate him those sins of daily incursion, which the best cannot avoid, he cometh nearest the state of glorified Saints, who cannot sin.

[2.] *It is a good security against temptations: while the Bird is soaring in the air, she is out of peril of Gun-shot, and free from those snares and Lime-twigs which she is liable to be taken in, when she is upon the earth; he that looketh to things eternal, is not ignorant of Satans devices: and surely in vain is the snare laid in the sight of any Bird: as an enemy whose plots are discovered, is more than half overcome, so*

is here: whereas in the Sea, little Fishes are de-
 voured of greater, and greater fishes dash themselves
 against the Rocks, the fish they call the *Beholder of*
Heaven (m), that hath but *one eye*, which they say is
 always open and watchful, doth hereby discover and
 prevent the many dangers that are in the Sea: this
 according to the name given to it, is a fit *Emblem*
 of the *heavenly-minded Christian*, who escapeth those
 temptations which prevail upon other men: It was
 no strange thing that *Archimedes* should be knocked
 on the head, while he was drawing his *Mathematick*
lines; and *Thales* fall into the ditch, when he was
 gazing on the stars: but there is no such danger in
 spiritual looking to things *Eternal*, it is rather a pre-
 servative from dangers and temptations; there are
 no sorts of temptations the *Devil* maketh Use of:
 temptations on the right hand, when by things prospe-
 rous, and pleasing to us, as the honours, profits, and
 pleasures of the world, he seeks to draw us to what
 is evil: and temptations on the left hand, when by the
 fear of suffering and persecution, he laboureth to de-
 ter us from what is good; whereas he who hath things
 eternal in his eye, is little moved with either of these,
 he is not so much taken with the first, as for gain of
 them, to lose a good conscience. When *Basil* was
 tempted with preferment, he bad them offer such
 things to Children: it was not for a *Christian Bishop*
 to be taken with them. *Luther*, when he received
 of *Taubenheimus* a hundred pieces of gold sent him,
 and fifty by *Scartus*, said, I begin to fear, God will
 give me my reward here; but I have earnestly protested, I
 would not be put off with these things: and this his con-
 tempt to the world was not unknown to his enemies:
 When the *Pope* would have taken him off by gifts,
 he said, That *German beast* doth not care for Gold, and
 for troubles and sufferings, he doth not so much fear
 them, as to commit sin to avoid suffering. When *Basil*

was threatned with banishments, torments, and death he answered, *I fear not banishment, I have no home but Heaven, no native place but Paradise; and the whole world I look upon as the common banishment of mankind.* For torments, I despise them; for what can they do to me, whose body is so worn out, that there is nothing but bones without flesh for them to work on? and for death I fear not, which can but restore me sooner to my Creator; He that hath his eye upon Heaven, is neither moved with the frowns, nor flatteries of the world, as he said, *He equally contemned the favour and fury of Rome;* neither the desire of the one, nor the fear of the other, is able to remove him from his steadfastness. The like is to be said of other sorts of temptations which are happily resisted by conversing in Heaven. Bonaventure, when the Devil told him that he was a Reprobate, and therefore perswaded him to enjoy as much of the pleasures of the world here as he might, because he was excluded from the pleasures with God in Heaven: answered, *Not so Satan, If I must not enjoy God after this life, let me enjoy as much as I can of his here:* whatsoever temptations Satan suggests, they are more easily overcome by him who maketh it his business to converse with God, and Heaven.

[3.] It is a good help against those roving, wandering thoughts which so often haunt us in the performance of duties, and cast so great a blemish upon our best performances. When Abraham offered sacrifice, the fowls of the air lighted upon the sacrifice (o), These fowls resemble vain thoughts which much trouble the best of men in their Approaches to God. Jeremiah complained of himself, when he was at prayer, he was in his thoughts walking in some Gallery, or telling of some summe of money: in like manner Bernard confesseth that troops of unruly thoughts were wont to flock into his heart, like people, when some spectacle is to be seen; complaining, when my body is

the Church, my mind is about the world; I *sing* one thing, but *think* another; I utter words, but regard not the *sense* and matter; and concludes, woe is me, I *sin* then, when I should get victory against my sins; and truly there is scarce any one thing that a *Christian* doth so much groan under, as the frequent avocations he is subject to in Gods service; and it is not without just cause that he should so sadly *resent* them. When *Pharaoh's Baker* dreamed that the *birds* of the air took out of his Basket the baked meats he prepared for *Pharaoh*, *Joseph* told him, that this was a signification of his *ensuing death*. When we come to present our *services* to God, as he his baked meats to *Pharaoh*, if the birds of the air, idle thoughts intrude into our minds; though it doth not absolutely presage the *death* of the soul, yet it prognosticateth the *death* of that *service*, that it is no better than a *dead service*, unpleasing to him who is a living God: Now there is no better way to suppress these *thoughts* than having our minds taken up with *heavenly* things; the *mind* cannot be at the same time intent upon different objects; as when a *Dictator* was created at *Rome*, there was a *suspension* for that time of all other offices; so when the *mind* is taken up with the *thoughts* of some remarkable thing, it giveth a *superseas* to other thoughts: If thou wouldest forget other things (saith *Seneca*) think upon *Cæsar*; serious *thoughts* upon our *Eternal condition*, would be like those *Porters* *Jehojada* set at the doors of the Temple, would secure us from the intrusion of other objects.

[4.] It would work in us a *holy indifferency* toward all *temporal* things; it would moderate our *esteem* of them, our *desire* after them, our *delight* in them, our *grief* for the want or loss of them. I shall instance in these several particulars.

[1.] It would moderate our *esteem* of them; worldly men think all their *happiness* is bound up in these *creature-enjoyments*; they judge them the only *happy* men,

who have the largest confluence of these outward comforts; whereas, he that hath his eye upon eternal things, hath a low Esteem of these things; when a man stands upon the top of a high mountain, things below in the valley seem small, and inconsiderable in his sight; they say to them that stand upon the top of the Alps, the great Cities of *Campania* seem but as small Villages; or as a man who hath for a time gazed upon the Sun, when he looketh downward upon darker objects, is scarce able to see any thing: In like manner, he that hath his eye fixed upon heavenly things, counts these things as dung and dross; he esteemeth all these riches in the world not worth one daies conversing in Heaven; he valueth Heaven, though but in reverſion, before the world in present poſſeſſion; prefers his interest in Heaven, to the gaining of the whole world; if God please to secure heavenly things to him, he hath a holy indifferency towards other things; if God caſts Them in, he is thankful; if not, patient; if he hath them, he knoweth how to use them; if not, he hath learned to be without them; he is like the deep running River, which glideth silently by those green Meadows, and flowry banks, those goodly things that other men admire; and keepeth within his own banks of moderation, and content, till at last he falls into that deep Sea of divine Sweetness, to which he is haſting: *Moses* having an eye to the recompence of reward, slighted the greatest honour in Egypt, he refused to be called the son of Pharaoh's Daughter (o), He maketh as little of the pleasures; He choſe rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season; neither could the riches tempt him; he esteemed the reproach of Christ greater riches than the treasures of Egypt: such a low esteem would we have of the best things this world affordeth, if we looked, as we should, to things Eternal; we have seen them, we have tasted them, we have

eatbed them, saith Bernard, speaking of *wordly* things; the *Dagon* of all *sublunary excellencies* would fall to the ground before the thoughts of *Eternal happiness*.

[2.] It would moderate our desires after these things; they are for a *Season*, for a *Short time* (q); and there is nothing of any great importance that is but of *short continuance*; whether we have more or less, it is not much *material*; the great thing is, *What shall be our Eternal condition?* We read of some *Hermites*, who were very careful of their *Sepulchres*, but took little care of their *houses*; being demanded the Reason, they said, they should dwell but a little while in their *houses*, but should lye a *long time* in their *Sepulchres*: our abode here is but for a *short time*; if we have bread to eat, and apparel to put on, enough to serve us to our journeys end, what should we do with more? When a man cometh to an *Inn*, where he is to stay but a *night* or two, though he hath not accommodations according to his mind, you would think it were great weakness, if he should send for an *Upholster* to alter his bed, a *Glasier* to mend the window, a *carpenter* and a *Mason* to rectifie what he thinks amiss; if he be but one degree above a fool, he will for so short a time be content with such things as he findeth. *Mariners*, who intend for a *near Haven*, will not make so large provision as those who take a *long voyage*; and if our stay here be so *short*, as *Constantine* told *Abilavins*, why so much sweat and travel? what mean our *foolish* hearts to be so solicitous about those things to which ere long we must bid an *everlasting farewell*? Were our minds intent upon our *Eternal condition*, we would for these things referr our selves to God, and be willing to have what God seeth best for us. A *righteous woman* being sick, was asked by her friends, whether she were more willing to *live* or *dye*, she answered, *what God pleaseth*; but, saith one, if God

(q) *resonabile.*

should refer it to you, which would you *chuse*? truly saith she, *If God should refer it to me, I would refer it to him again; what she did in regard of life, we would do in regard of all the enjoyments of this life; we would leave them to be scrambled for by those who so much admire them, and think it enough that we have Heaven for our portion.*

(3.) It would moderate our delight in them, *he who breaths after things Eternal, will be little delighted with things transitory.* Some say, after *Lazarus* was raised from the dead, he was never seen to smile, or to take any content here. After *Paul* was wrapt up into the *third Heaven*, he lived like a man of another world; the world was crucified to him, and he to the world; the world and he lay like two dead bodies one by another; as *Chrysostome* descants upon it, having little affection one to another. It is said of the *Sister of Theodosius*, that when other Ladies were at their recreations, they retired themselves, that they might converse with God and Heaven: and *Theodore* testifieth, that the thoughts of Heavenly things was the greatest pleasure and recreation to them; delight in these will extinguish all other delights; as the light of the Sun doth the light of the fire.

(4.) It would moderate our grief both in the want and loss of them. Ecclesiastical History maketh mention of *Anthony* and *Didimus* meeting together; *Didimus* was a man of excellent parts, and eminent graces, but he wanted his sight; *Anthony* asked him, if he were not troubled for his want of sight; he confessed he was; why, saith the other, should you be troubled for want of that which Dogs and Flies have, and not rather be Thankful that you have that which the Angels count their Happiness, meaning Grace for a Believer who hath God for his portion, and Heaven for his Inheritance, to be troubled for want of that which a Dog, a Reprobate, a Devil may have is as if a favourite fed with viands from the Kings own table

table, should be troubled he had no part of those scraps given to the Dogs; or as if a man who were owner of a Mine of Gold, should complain he were poor, because his money is not in pence, and two-pences. It was a poor thing in *Alexander*, who was Lord of the goodliest part of the world, to be vexed because *Ivy* would not grow in his Garden at *Babylon*. It is much more unbeseeming a *Christian* who hath Title to *Eternal blessedness*, to be afflicted for the want of these poor inconsiderable things: if we reflect our thoughts upon those glorious things laid up in Heaven, we would conclude with *David*, That our Lot is fallen to us in a fair ground, and be little troubled for the want of other things: and as not for the want, so neither for the loss of them. The *Jews* have a saying, When a *Pagan* or *Idolater* loseth his Father, he hath cause to mourn, because he hath no Father left; but when a *Believer* loseth his Father, he hath cause to be comforted; because, though his earthly Father be dead, he hath a Father in Heaven: worldly men, vwhen they lose their Estates, cry out, they are undone; and truly you cannot blame them, it is all they have: as *Micah* said, You have taken away my gods, and my Priest, and what have I more? The loss of twenty or thirty pound is a great loss to a man that hath no more in the World; but it is nothing to him that is worth many Thousands: Worldly men have their portion in this life; if they lose that, it is all they have; whereas a godly man, when these things are taken from him, hath reason to comfort himself, because he hath treasure laid up in Heaven, vvhich no injury of times, no malice of men or Devils can deprive him of. The believing *Hebrews* took joyfully the spoiling of their goods, knowing that in Heaven they had a better and more enduring substance [t], *Paulinus*, vwhen the *Goths* invading the City of *Nola*, plundered his House, and took all he had from him, cryed out: Lord let not the loss of these things disquiet me, thou knowest where I have laid up my treasure.

(5.) It would much Sweeten those troubles, end sufferings we here meet with : this we have laid down in the Text. In the former verses, we read of the great sufferings of the Apostles, and that that kept them from fainting under these is partly laid down verse 17. *These light afflictions cause for us a far more exceeding, and eternal weight of glory!* And partly in this verse, while we look not at things which are seen, but at things not seen, for the things which are seen, are temporal, but the things which are not seen, are eternal. No suffering seemeth great to him, who hath his mind taken up with the greatness of Eternity.

We read of some Martyrs, that they have endured great sufferings, without any sensible feeling of their sufferings: as that young Child, in Josephus, who when his flesh was pulled in pieces with Pincers, by the command of Antiochus, said, with a smiling countenance, Tyrant, Thou lovest time; where are those smarting Pains with which thou threatnedst me? make me to shrink, and cry out if thou canst: and Bainam an English Martyr, when the fire was flaming about him, said, You Papists talk of Miracles, behold here a miracle, I feel no more pain than if I were in a bed of Down, it is as sweet to me as a bed of Roses: Surely their strength was not the strength of stones, nor their flesh as brass, that they should not be sensible of so great sufferings; only they were so much in Heaven, now they were going to Heaven, that they endured pains, as it were without pain, and sufferings without feeling of their sufferings: Others again, though sensible of their torments, yet endured them with unspeakable courage, and alacrity. Laurence, when his body was roasted upon a burning Gridiron, cryed out, This side is roasted enough, turn the other: Marcus of Arethusa, when his body was anointed with honey, and hung up aloft in a Basket to be stung by Wasps and Bees, looked down, saying, I am advanced, despising you that are below? And when we see weak feeble creatures,

creatures, defying their *torments*, conquering in the midst of *suffering*; when we hear them expressing the *greatest joy*, in the midst of their *greatest sufferings*; singing in Prison, as *Paul and Silas* did; kissing the Stake, as *Henry Voes* did; clapping their hands when they were half consumed with fire, as *Hawkes* did; blessing God that ever they were born to see that day, as *John Noyes* did; calling their execution-day, *Their wedding Day*, as *Bishop Ridley* did: We cannot but think there was something more than ordinary, that did thus raise their Spirits: and questionless, this was it chiefly, they had an eye to the *Recompence of the reward*: the consideration of those *eternal joyes*, they were now entring on, did so ravish their hearts, and transport their thoughts, that all their sufferings seemed light, and easie to them. *Tertullian*, saith the fool seeleth nothing on earth, when the mind is in Heaven; and as this sweetens sufferings, so all other troubles. *Jerome* thus comforted the *Hermite* that was sad with his being alone in the Wilderness, *Think of Heaven, and so long thou wilt not think thy self in a Desert.*

It is reported of *Olympius*, who lived Cloystered up in a Monastery near *Jordan*, that his mind was so fixed on *Eternity*, that he had scarce any sense, and feeling of any *temporal miseries*.

It hapned on a time, that a certain religious man went to visit him, and finding him cloystered up in a dark Cell, which he thought un-inhabitable by reason of heat, and swarmes of gnats and flies, and asking him, how he could endure to live in such a place? he answered, *All this is but a light matter, that I may escape eternal Torments: I can endure the stinging of Gnats, that I might not endure the stinging of Conscience, and the gnawing of that worm that never dyes: this heat thou thinkest grievous, I can easily endure, when I think of the eternal fire of Hell, these sufferings are but short, but the sufferings of Hell are eternal.* And as all present sufferings are light in comparison of

everlasting torments, so, if we think further of the eternal joyes of Heaven, this will make them seem more light; I reckon, saith the Apostle, *That the sufferings of this present time are not worthy to be compared with the glory that shall be revealed* (y); He puts as it were into one ballance the afflictions of this life, and in the other the blessedness of Heaven, and having weighed both, coucludeth, that there is no reckoning to be made of the one in comparison of the other.

Chrysostome writing to Stagirus, to comfort him against the troubles he met with, bespeaketh him in this manner: *If thou wert elected King of some flourishing Kingdom, and wert now going to the Imperial City to be invested with the Regal dignity, though as thou wert passing through the Suburbs, thou shouldst meet with some dirty way, or have some light affront put upon thee by some Passenger; wouldst thou not easily pass by this, and hasten with joy to the Coronation?* Our abode in this life is but like passing through the Suburbs; if we hope for an immortal Crown in Heaven, we should make light of whatsoever troubles here befall us, imitating that great Captain of our Salvation, who for the joy that was set before him, endured the Cross, and despised the shame (z). It was the Counsel an old Monk gave to a young Novice, entring into that Order: *If thou wouldst be perfect, thou must be like the Ass of this Monastery, which, when he is laden, repineth not; when beaten, kicketh not; when driven, goeth whither the Driver would have him: so, saith he, it must be with thee; and so it would be vvith us, if vve had our minds seriously fixed upon Eternity.* What Chrysostome speaketh of wicked men, vvhom he calleth *the Devils Hackneys*, (a) vvho go through thick and thin, through fair vveather, and foul vveather, stick at nothing the Devil puts them upon, vvould be verified in us; in reference to God; we would be willing both to do and

(y) Rom. 8, 18. [z] Heb. 12, 2. [a] ἵππες διαβόλου
suffer

suffer what God would have us; no trouble would appear grievous, no state and condition of life seem amiss, in which God disposeth of us.

It is reported of a Jewish *Rabbin*, that whatsoever befell him, he would say, *It is good, if any cross accident came, it is good; if any trouble befel him, it is good also; if a second, a third cross, this is good also; for which cause he was called Rabbi, רַבִּי*. This also I have read of a religious man who being in a great strait, and not knowing what to do, wrote down all the Letters of the Alphabet in a paper, and spread them open before God, saying, *Lord, here are Letters, and letters make words, and words signifie things: do thou put them together, and make of them what thou pleasest; it would be so with us in some measure, if we looked as the Apostles did, at things Eternal: we would in these temporal things refer our selves to God; we would be willing to be what God would have us to be, and have what God would have us to have, and suffer what God would have us to suffer.*

(6.) *It would have a powerful influence upon whatsoever we do: every work we do is a step to Eternity: as every step a Traveller taketh, bringeth him nearer to his journies end; so every motion, and action done by us, is a step to our eternal condition; every good action setteth us nearer an eternity of happiness, every bad action carrieth us nearer an eternity of misery: No sooner is any thing acted, but it is presented to the All-seeing eye of God; and being viewed, and censured, is forthwith transmited either to eternal reward, or eternal punishment; many things in this life which are transient in their nature, are yet durable as to their issue. A lease is written over in three or four hours, yet the concernment of it may be for many years, sometimes for many lives: in like manner it is with us; our thoughts, words, and actions, do not dye as soon as they are past, but are as seeds which are sown in time, and come up in Eternity; whether we pray, or sin, whether we do well, or wickedly, we are sowing; and these*

these several seeds sown in *this world*, will certainly come up in the *world to come*.

We read of some *Rivers*, which after they have run some space, fall *under-ground* and cannot be seen, but after many miles running under the earth, *break up* again into a great stream: there are many *actions* we do, which are no sooner done, but we as soon *forget* what we have done, they pass out of our sight; but every one of these will *rise up in eternity*, and will make our *eternity* either more happy, or more miserable: *Cast thy seed upon the waters*, saith *Solomon*, for *after many days thou shalt find it* (c). It is more properly meant of *works of Charity*, but will hold in all other works; which though at present they pass out of our sight, yet after many days will come up with a plentiful Increase; and if this were well considered by us, *what manner of persons would we be?* how careful and circumspect in all our actions? *Chroniclers* have said, Some *Kings*, though otherwise they would have taken more liberty, yet have been more *circumspect* in their actions, knowing what they did would be registered and transmitted to posterity; the like *circumspection* would we have, if we did seriously consider, that all we do will be certainly transmitted to *Eternity*.

(7.) As it would have a mighty influence upon other actions, so chiefly upon our duties; our religious performances; in which our *Eternal* condition is more especially concerned. What *Moses* tells the *Israelites*, *Set your hearts to all the words which I testify this day, for it is not a vain thing for you, because it is your life* (d) may be said of every duty we do; it is our life, our soul, our *Salvation*, our *Eternity* depends upon it, and how strong should that cable be that hath so great a weight hanging on it? *Cæsar* said, being in a hot fight, *At other times I fought for my honour, now I fight for my life*: In many other things we act for our

(c) *Eccles. 11. 1.* (d) *Deut. 32. 46, 47.*

credit, for our *profit*, but in holy duties we act for our *life*, our *Eternal life* is concerned; and therefore, whatsoever we *do*, we should *do* it with all our might. It was a boasting speech of *Zeuxes*, that he *painted for Eternity*: time hath long since defaced his work, but it is certain, whatsoever we *do* in Gods service, we *do* for *Eternity*; we *pray* for *Eternity*, and *bear* for *Eternity*; and if he for that reason did whatsoever he *painted* with the greatest accurateness, would not so much as draw a line but with all possible care; much more should we *do* it in all the *duties we perform*: When formality, indifferency, deadness, sleepiness creeps upon us, we should do well to consider that our *Eternity* lies at stake; and this would be a good *help* against these Distempers; we would not then put off God, and content our selves with such dull and languid performances; this would be like *Oyl* to the Jack, or *wings* to the bird; like *sails* to the ship, or *wind* to the sails, to carry us on with a full plerophory of affection: It is a direction some give, that we should *do* every thing we *do*, as if it were the *last* time we should do it. *Seneca* in an Epistle to a friend saith, That he wrote then to him with that mind and affection, as if he should be called away by death as soon as he had written: We should *do* so much rather in our addresses to God: we should *pray* and *bear*, and perform every *duty*, as if it were the *last* prayer we should make, the *last* Sermon we should hear, the *last* duty we should perform; as if as soon as we had done, we should be called away by death, and forthwith enter upon our *Eternal condition*; and this would unquestionless raise up our affections to the highest pitch of fervency and intention. When we go to hear a *Sermon*, did we consider that it is our life, that our *Eternal* welfare depends upon it, we would give the more earnest heed, as the *Apostle* exhorteth (e), We would hear as the *Bereans* did, with all readiness

and greediness of mind *; or as Christs hearers, who are said to have their eyes fastned upon him †, wholly intent upon him; to hang upon him; so the word there used doth signifie: as catching at every word he spake: when we address our selves to God in prayer, did we set *Eternal* happiness before us, and consider that this depends upon our speeding, or not speeding in prayer, we would with a *holy violence* wrestle with Almighty God; we would neither give our selves, nor God any rest, but would lye at the feet of God as so many monuments of *importunity*, resolving with *Jacob*, not to let him go, unless he bleſs us.

[8.] It would render us more quiet and peaceable in our carriage one toward another: it is some wordly interest that mainly causeth one man to bite and devour, and act the part of a *Devil* toward another, From whence come wars and fightings among you? come they not hence, even of your lusts (h)? and what lust it is chiefly, is laid down, *Know ye not that the friendship of the world is enmity with God?* whereas, the wisdom that is from above is first pure, then peaceable, gentle, and easie to be intreated *. There is a Fish which *Ælian* calleth the *Adonis* of the Sea; because it meddleth with no living thing, but preserveth a sweet peace with all the off-spring of the Sea; for which cause it is loved, and courted as the *darling of the waters*: the heavenly minded Christian liveth on the earth, as that Fish doth in the Sea, pursuing the things which make for peace; and as much as in him lyeth, living peaceably with all men. *Nazianzen*, when there arose a contention in the *Synod* about his Bishoprick, used this speech to those that were assembled; *It is an unbecoming thing for us who preach peace, to nourish contention*; I therefore entreat you by the sacred Trinity, that you do all things in peace: if I be the cause of this schism, if I be the *Jonah* that hath caused this storm, cast me in-

* μετὰ πολλῆς τρυφίας. † Luke 4. 20. and 19. 48. (h) James 4. 1, 4. * James 3. 17.

to the Sea, that the tempest may cease, put me from my *Bishoprick*, banish me the City, do what you will with me, so you love the truth and peace. *Bernard*, while some brethren were offended with him telleth them, *I will be at peace with you, though you will not*; when you trouble me, I will be at peace with you; I will give place to wrath, lest I give place to the *Devil*: thus, while such as drive on wordly interests, imagine deceitful things against them that are quiet in the land; those that mind *heavenly Eternal things*, labour all they can to promote concord, to keep the unity of the Spirit in the bond of peace.

[9.] It would *much elevate the mind*: *Vision is of an assimilating nature*: *Jacob's Ewes* seeing the rods with white streaks, brought forth Cattle ring-straked and speckled: the *Egyptians* worshipped a pied Bull; and whereas some thought it strange, that when one dyed, they should have another of the same colour, *Austin*, thinks the *Devil*, to keep them in Idolatry, might do with their *Cows*, as *Jacob* did with the *Ewes*, present to them, when they conceived, the likeness of such a Bull. *Plutarch* telleth of two deformed Persons, who often looking upon beautiful Pictures, had beautiful children: this vvhich is sometimes true in naturals, will hold more true in morals; conversing with low objects, maketh low, and degenerate minds: What the *Psalmist* speaketh of *Idol-makers*, and Worshippers, they that make them are like unto them; so are all they that put their trust in them; may be said here, *earthly objects*, make *earthly minds*; whereas looking to things *Eternal*, which are the highest objects, would raise our mind to a suitable height and greatness. Thoughts are *the food of the soul*; the soul feedeth on them, as the body upon meat: Now you know *such meat* as men eat, *such blood* and spirits they have; and look what the *objects* are about which the soul is conversant, such is the *soul*: low objects debase the mind; high objects, such as things *Eternal*, work
in

in men *high minds*, and raise up to a greatness of Spirit becoming man, so noble a creature: I doubt not but you would look upon it as a *sordid* thing for men to busie themselves about such *low things* as some (and they great ones) have sometimes done: As *Astaxerxes* in making hafts of *knives*; *Bias* in making *Lanthorns*; *Demitian* in stabbing *Flies* with a bodkin; another in stabbing *Frogs*; whereas, if you make any thing your business *below things Eternal*, it is exceedingly below that *greatness of Spirit* which should be in men who have *reasonable souls*; especially Christians, who should have *higher aims* than other men: If Children, (saith one) play for *Pins*, bigger boys for *Points*; men for *shillings*, or *pounds*; there is no great difference, and truly whatsoever you busie your selves about, short of *Heaven* and things *Eternal*, it is but a more serious trifling, and it is a *shameful thing to be serious about trifles* (l): If like *Baruch*, you seek *great things*, seek them which are *greatest* and highest, things *Eternal*; and this will be both an *argument* of a greatness of Spirit becoming Christianity, and a *means* to raise up your minds to a higher pitch of greatness.

(10.) It would put the *greatest honour* upon us: we count those the most famous Mountains that are *highest*; those the goodliest Trees that are *tallest*; those the stateliest Buildings whose tops reach nearer to *Heaven*; accordingly they are the choicest Christians, whose hearts are most taken up with *heavenly things*. Remarkable is that which is spoken of *Noah*, *These are the Generations of Noah* (m); but before any mention is made of his children, the Scripture first saith, *Noah was a just man, and perfect in his Generation*; and *Noah walked with God*; and then followeth, *Noah begat three Sons: Sem, Ham, and Japhet*: Though it were an honour to *Noah* to be the Father of those *Sons*, out of whose loyns came all after Gene-

(l) *Turpe est difficiles habere nugas.* (m) Gen. 6. 9.

rations, yet it was a greater honour to him to be a just-man, and walk with God; and therefore (which Chrysostome calleth a strange kind of Genealogy) after the Scripture had said, *These are the Generations of Noah*: It first saith, *He was a just man, and walked with God*: and then, *Noah begat three Sons*; implying, that it is a greater honour to be a good man, and converse with God, than to be a Father of the most numerous and illustrious progeny. It is said, *That Jabez was more honourable than his Brethren*: then followeth, *And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my Coast, and that thine hand might be with me* (n); letting us understand, that it was his piety, and conversing with God in prayer, that made him more honourable than his Brethren. Let the blind besotted world count it a dishonour to walk with God, and converse in Heaven; yet this is it that will make men truly honourable in the esteem of God, and Angels, and all good men; and will at last make them honourable in the eyes of them who now vilifie them. When Michal scorned David for dancing before the Ark: How glorious was the King of Israel, who uncovered himself in the eyes of the Handmaids his servants! David tells her, *It was before the Lord, and if this be to be vile, I will be more vile; and of the Hand-maids thou hast spoken of, of them shall I be had in honour* (o). The like I say here, those which now despise them, even of them shall they be had in honour; they will at last say with those in the Book of Wisdom, *These are those whom we had in derision, &c. but now are they numbered amongst the Saints, and their portion is amongst the righteous*.

(11.) It giveth the greatest satisfaction to the mind: temporal things may fill, but cannot satisfy: the belly may be filled, and that with hid treasures, but the heart cannot be filled with these things; the soul is an im-

(n) 1 Chron. 4. 9, 10. (o) 2 Sam. 6.

mortal substance, nothing but things *eternal* can content it: it first came from heaven, nothing below heaven can give it *satisfaction*; as *Noahs Dove* hovered over the waters, but could find *no rest* till she came into the *Ark* from whence she was sent; as *Quick-silver* being poured out, creepeth up and down from place to place, and *never is at rest*, till it finds *Gold* with which it may commix; or as little veins of *Water* wandered from their *Fountains*, though put into vessels of *Gold* or *Crytal*, are never so well as in their proper *Fountains*: so it is with the *soul*; The motion of *immortal souls* is, (saith one) like that of *Celestial bodies*, purely circular, they rest not, till they return from whence they came, the bosome of *Eternity*; It is a Maxim, every thing hath a natural inclination to its original (p), *Rivers* come out of the *Sea*, and unto the place from whence they came, thither they return again (q), Though *Fishes* enjoy the vastness of the *Ocean*, yet they more frequently visit the place of their first *spawning*, finding it more commodious; *Bees* will not be forced to tarry in another *Hive*, unless they voluntarily leave their own in a swarme: take them at other times when they lye out, and sweep them into another *Hive*, they will at furthest the next day return into their own: Some say if a *Partridge-Egg* be taken out of the *Nest*, and be hatched under a *strange Partridge*, yet, upon first hearing the call of her own *Damme*, she will presently quit the *Partridge* that hacht her, and render her self into her own *Covey*; thus the *Soul*, having its original from *Heaven* can never be satisfied but with heavenly things. One (r) setteth it out by this similitude: As a heavy body cannot rest in the air, be it never so wide, nor in the water, be it never so deep, but still sinketh down till it comes to its center; so the *soul* of man can never find any re-

(p) *Omne principatum sequitur naturam principiorum.*

(q) *Eccles. 1. 7. (r) Bellarm. de Ascen. grad.*

pose: either in the airy and flitting honours, or in the earthly, dirty Riches, or in the watery and softning pleasures of this life, till it cometh to pitch upon God and Heaven. Another thus: *As the bubble cannot stay it self at the bottom of the water, but ascendeth higher and higher, till it commeth to the top, and then striveth to ascend no higher, but breaketh its thin filme, and pours forth it self into the open air(s);* so the soul cannot stay it self in any of these earthly inferiour things, but ascendeth up till it cometh to close with its proper object, and there it findeth true repose. Satisfaction, which is in vain sought for in these temporal enjoyments, is abundantly found in heavenly things; *They shall be abundantly satisfied with the fatness of thy house (t);* he that hath them for his portion hath a goodly *Heritage*, may say to himself with *Deborah*; *Thou hast marched valiantly, oh my soul, that hast got such a booty; Or David, Return unto thy rest, oh my soul, the Lord hath dealt bountifully with thee!*

(12.) It brings the greatest measure of joy that this life is capable of: *If one look to the land, behold darkness, and sorrow (u),* But look up to Heaven, and behold light, and joy; such as converse in Heaven are (as was before-said) compared to Mountains: high Mountains being above the middle Region, are free from clouds and storms, there is nothing but calmness and serenity; so *Olympus* is said to be all clear and beautiful (w); such a beauty and serenity is in the soul of the heavenly-minded Christian: he is like *Adams Paradise*, when there was no flaming sword of terror placed there: like *Solomons Temple*, where no voice of *Axe* and *Hammer* was to be heard; like the fields of *Enna* in *Sicily*, where some say, there is a continual spring, and flowers all the year long: whereas wicked men have mostly their heaven here, and their hell afterward; and most Christians have their hell

(s) *Gr. Nyss.* (t) *Psal. 36. 8.* (u) *Isa. 5. 30.* (w) *ἄλλος ἑρμηνεύει* here,

here, and their *heaven* afterward; the *heavenly minded* Christian hath a double *heaven*: one in time, the other in *Eternity*: one in the *way*, another in his *Country*: one in *labour*, the other in *rest*: one in *working*, the other in *receiving* the reward of his works as he is now in *Heaven* in regard of his practice and converse, so in regard of his joy, having here the first fruits of *Heaven*, the prelibations of his future *happiness*; Larks sing *sweetest*, when they fly *highest*: this is the soul of the Christian *most full of joy*, when he is soaring toward *Heaven* in his meditations: *Oh, how sweet*, saith *Chrysostome*, is the contemplation of *Heaven*; a man would dwell in this contemplation, and not come out of it: *A man* (saith *Austin*) *might age himself in it, and sooner grow old, than weary*; that anticavil against the *Religious Life* as full of sadness, an *Antipodes* to all joy, and cheerfulness, is, because they never experienced it, and it is most unreasonable to censure what they never tried, it is as if a Judge should condemn a man before he examined his cause, or heard him speak for himself. When *Jeans* went out to war, if any took a *beautiful Damsel* captive, he was not forbidden to marry her, onely he must *shave* her head, and *pare* her nails, and then he might espouse her; Joy is that *beautiful Damsel* that all the world court; *Religion* doth not forbid us to marry it, onely to *pare* off the extravagancies of it, and then we may enjoy it, (as *Ambrose* alluding to the name *Isaac*, which signifies *laughter* or *joy*) that joy is not destroyed by *Religion*, it is onely laid upon the *Altar*, and made more sublime; thy *Isaac* shall not dye, but the *Ram*; thy joy shall not be taken away, onely the *extravagancy* of it.

Tertullian in his Book *de spectaculis*, proveth a large, that there is no joy like the joy of a Christian; and indeed what delight may be compared with the delight of that Believer, whose daily fellowship is with the Father, and his Son *Jesus Christ*; whose conver-

is in *Heaven*: who is continually drawing water out of the *wells of Salvation*, and bathing his soul in those *Rivers of Everlasting pleasures*? Some observe, that the *Grasshopper* neither feeds upon *grass* as beasts do, nor upon *seeds* as birds do, nor upon *Flowers* as Bees do, only feedeth on the *dew* falling from *Heaven*, and yet is both a *nimble* creature, often skipping up and down, and a *cheerful* creature, frequently *singing*; a true *Believer*, as he doth not much trouble himself about the *world*; so for the most part he hath *little of it*, at least in regard of what the world giveth, but conversing with things *heavenly and eternal*; this filleth him with more joy, than others have, *when their Corn, and Wine increaseth*.

(13.) It conduceth much to the *increasing of heavenly light and knowledge*: the *higher* men stand, the *farther* they see; they that are in a *Plain* cannot see far; they that are in a *valley* see but a little way; such as are in a *bottom of a well*, see only that point of the *Heavens* that is perpendicularly over their heads; whereas, those that stand upon the *top of an high Mountain*, see over all the *Country round about*: questionless they who are frequently conversing in *Heaven*, cannot but know more than other men. *Origen* upon those words of the *Apostle, Rom. 11. That when the fulness of the Gentiles is come in, all Israel shall be saved*; hath this expression, what is meant by *all Israel shall be saved*; and what by the *fulness of the Gentiles*; only *God* knoweth, and his only begotten Son; and perhaps some of the friends of *God*, of whom *Christ* speaketh: *I call you no more Servants, but friends*; for all that I have heard of the *Father*, I have made known to you: such as are *Gods friends*, know more of his mind than others: *The secret of the Lord is with them that fear him* (x), The *Papists* say of *Bonaventure*, that being asked by *Aquinas*, out of what *Books* he had those heavenly expressions that were in his writings,

he pointed to the *Crucifix*, saying, that is the *Book* which prompts to me what I write, being prostrate at the feet of that *Image*, I receive more *light* from *Heaven*, than from all the *Books* I read; if what they ascribe to the *Crucifex*, we transfer to *Christ* himself, it will hold for a sound truth, *They looked to him, and were lightened* (y): We find the bodily sight is much strengthened by looking upon *suivable objects*: when the *eye* is dimb, if it be fixed a while upon some green *Meadow*, or flowry bank, it much helpeth the sight. *Artificers*, after long poring upon some dark work, finding a dimness in their eyes, are wont to take some *Emerald*, or some other green thing, by the verdure whereof their eyes may be refreshed, and their sight strengthened: it will hold as true in *spiritual sight*, the light of knowledge and understanding is much increased by looking upon the *unseen Eternal* things in *Heaven*.

(14. It would sweeten death, and that nothing else can. It was an usual speech among the Heathens, that only *Christians* were contemnners of death: the *Philosophers*, especially the *Stoicks*, made it their work to furnish themselves with arguments, and get their hearts into such a *frame*, that they might be above all *passions*; might not fear any evil that could befall them, no not death it self; and though in other things they went far, even to the shame of most *Christians*; yet when it came to death, they fell short of what they propounded to themselves: *Socrates* is thought to go as far as any other; whatsoever evil befell him he was yet the same man; no alteration appearing in his carriage, insomuch as another *Philosopher*, *Antisthenes*, said, If the *Gods* would grant him what he desired, he would desire nothing else but to have the spirit of *Socrates*; and this was so much the more remarkable, because that equanimity he attained to, was quite contrary to his *natural* temper. There came, on a time, a fellow to *Athens*, who pretended great skill in *Pal-*

misery, that by the sight of mens hands he would tell what disposition they were of; and having guessed shrewdly in many, he was at last brought to *Socrates*, looking upon his hand, he affirmed him to be of a *froward*, peevish disposition; the people began to hout him, having had so long experience of his *meekness* and moderation; but *Socrates* said, do not blame the man, for the truth is, *such a one I am by nature*, only *I have cured the intemperance of nature, by the practice of Philosophy*; yet this man, who was so far able to master himself and his passions in other things, was not able to *master the fear of death*; though at first he seemed undaunted, yet when the *cup of Poison* was reached out to him, he looked as *pale as ashes*, the like it was with others: *Plato* discoursing highly of the contempt of *death*, was answered by one, *he spake beyond what he lived*. *Tully* was well versed in the writings of the *Stoicks*, and thought himself fortified against the fear of death; but when death came, complained, *I know not how it comes to pass*, but so it is, the remedy is too narrow for the disease: Though while men look upon *death* at a distance, they may hope by the improvement of *Philosophical arguments*, to master the fear of death; yet when death cometh in *good earnest*, when all the senses, the ports of the soul are beset with the ambushes of death; when *death* mounts up all her batteries, and beateth down one hold after another, driving the soul from one part of the body to another, till at last the soul be forced to quit her former habitation? when a man comes to feel what he never felt before, to do what he never did before, nor is ever to do a *second time*; when he cometh now to have the last cast for an *Eternity* either of *happiness* or *misery*, to cease any longer to be what he was before, and to enter upon a *new*, but *never ending* condition; when it cometh to this, they must be better and higher arguments than can be learned in *natures school*, that will be able to afford support

support and comfort to the departing soul. As soon may a man think to gather *Grapes* of Thorns, and *Figs* of Thistles, as by the sole improvement of these, to grapple with the terrors of death. *Lyffius* lying upon his death-bed, when a friend that stood by, said, *It would be in vain to suggest any arguments of consolation to him, who was so well acquainted with the writings of the Stoicks*; - he is said to turn himself towards Christ, saying, *Lord give me the true Christian patience*; whereas, the Believer whose mind is taken up with heavenly things, being already dead to the world, findeth it no hard matter to part with it; as that Martyr, *Julius Palmar* said, to them that have their souls linked to the flesh, like a *Rogues* foot to a pair of stocks, it is indeed hard to dye; but for him who is able to separate soul and body, by the help of Gods spirit, it is no more mastery for such an one to dye, than for me to drink this cup of Beer; having before-hand sent his heart to Heaven, he looketh upon death as a favourable wind to carry him sooner to his desired Haven. *Moses* converseth with God, as a man converseth with his friend; and when God had him go up to the Mount, and dye there, *Moses* maketh no more of it; he went up into the Mount, and died according to the word of the Lord: the *Jews* say that his soul was sucked out of his mouth with a kiss; he who now converseth in Heaven, when he dyeth, only changeth his place, but not his company; removeth to a higher form, but continueth at the same school: while he liveth, he is like the *Bee* which converseth amongst sweet flowers; or like the *Birds* of the fortunate *Islands*, which they say, are all their life-time nourished with perfumes; and when he dyeth, he dyeth like the *Phoenix* in the sweet odours of an heavenly conversation.

(15.) It would give us, after death, a wide and large entrance into Heaven: They that look here to things Eternal, shall after this life have possession of them; shall sit down with *Abraham* and *Iſaac*, and *Jacob*

Jacob in the Kingdom of Heaven; when others, who look no higher than things temporal, shall be called the least in the Kingdom of God: Heaven, like the *Hall*'s nest, will hold nothing but its own bird: the *Angels* blesseth God, because he had made them meet to be made partakers of the inheritance of the Saints in glory (c): Men must be meet for Heaven, before they come there; they who are now strangers to God, and Heaven, what should they do in Heaven, where the great happiness consists in the enjoyment and service of God? whereas, they who make it their business to lay up treasure in Heaven, shall have a ready admittance into Heaven, a free participation of whatsoever blessedness is there treasured up; whatsoever happiness there is in the sight and enjoyment of God; whatsoever solace in the embraces of a dear Saviour; whatsoever Satisfaction in the society of Angels and Saints; whatsoever joys and pleasures are in that place of bliss; all this, and much more than we can imagine, shall be the undoubted portion of those who make *Eternal things* their aim and end. *Jerom* saith, That *Saul* knew before-hand he should be made King, because in a kind of a vision he saw himself placed upon the top of a *Palm-tree*; the *Palm-tree* is an Emblem of the heavenly minded Christian, as was before shewed in several resemblances: Now as *Saul* seeing himself advanced to the top of a *Palm-tree*, looked upon this as a Presage of his future advancement to the Throne, so he who hath his heart and mind in Heaven while he liveth, may assure himself of Heaven when he dieth; it is his now by way of election, and shall be hereafter his by way of fruition; now he walketh with God, then he goeth to God; while he is here, he converseth in Heaven; when he goeth hence, he taketh possession of it,; having chosen that better part, it shall never be taken away from him. To conclude this use, let these many advantages serve as fo-

many incentives to quicken us to *this duty* in the Text, looking to those things that are *Eternal*.

C H A P. XIV.

Of various other considerations to move us to make provision for Eternity.

4. **B**E exhorted to make timely provision for that *Eternity* we must ere long enter upon. By thing *Eternal* spoken of in the Text, we are chiefly to understand the *unseen eternal things in Heaven*; as appeareth by comparing this with the foregoing verse accordingly the thing I would exhort to, is to secure these to our selves; this is it which is so often called for in Scripture, though under different expressions as, *Seeking first the Kingdom of God* (d), *Laying up for our selves treasure in Heaven*, *Labouring for that meat which endureth to everlasting life*, *Striving to enter in at the Strait gate*, *Working out our salvation*, *Laying hold upon eternal life*, *Laying up in store a good foundation against the time to come*, *Giving diligence to make our calling and election sure*. All which, and many like expressions, tend to the same purpose, and do all call upon us to practise that *necessary duty* I am now to speak to; in speaking to which I shall first propound some *Motives* or *Considerations* to quicken us to it; then by laying down some *Directions*, shew how we may do it more successfully: For *Motives* take these:

(1.) This is the *one thing necessary*; the *great thing we have to do* (e); if we do not this, we do nothing; those who mind only *temporal things*, neglecting these are said, *to walk in a vain shew, and disquiet themselves*.

(d) *Mat. 6. 33. 20. John 6. 27. Luke 13. 24. Phil. 2. 12. 1 Tim. 6. 12, 19. 2 Peter 1. 10* (e) *τὸ ἕργον.*

in vain (f), To weave the Spiders web (g), To labour for that that is not bread (h), To labour for the wind (i), To labour in the fire, and weary themselves for very vanity (k), That this is the main thing we have to do, will appear upon this following account.

(1. It is the end for which God sent us into the world: If a Philosopher (l) being asked why he came into the world, could say, that I might contemplate Heaven. Heaven is my Country, my great care is for that; much more should we Christians think so, and accordingly answer the end of our coming hither: it is a great deal of care we take about the things of this life: what we shall eat, and what we shall drink, and wherewith we shall be cloathed; and all this we may do; our heavenly Father knoweth we have need of these things; but what is all this to Eternity? What is all this to the great end for which we come hither? (m) As he told his Son,) that he begat him not to Carnalitie, but to his Country: So God did not send us into the world to eat, and drink, and buy, and sell, &c. but that we might serve him, and save our own souls; all other things are impertinent to that errand we came for. A devout Pilgrim travelling to Jerusalem, in his way passed thorow many Cities, where, though he saw many rare monuments, and found courteous entertainment, yet would say, This is not Jerusalem, this is not the end of my coming. Amongst those many good things we have, and other things we do, we should still think with our selves, this is nothing to Eternity, this is not that we came into the world for; other things perish vvith the using (n), Our most needful care as to this life, is to provide food for these bodies, which cannot long subsist without it, all the labour of man is in his mouth (o), He that laboureth laboureth for him

[f] Psal. 39. 6. [g] Isi. 59. 5. [h] Isa. 55. 2. [i] Eccles. 5. 16. [k] Hab. 2. 13. [l] Anaxagoras Clazame-nius. [m] Aulus Fulvius. [n] Col. 6. 13. and Col. 2. 22. [o] Eccles. 6. 7.

self, for his mouth craveth it of him, *Prov. 16. 26.* Yet the Apostle telling us, *meats are for the belly, and the belly for meats*, adds withal, *God shall destroy both it and them (p)*, But when both these are destroyed, we have an *Eternity* to enter upon, and that should be the great matter of our care, as being the main thing we came into the world for. *Cato* for a long time never declared his opinion about any business in the *Senate*, but would still close it with this passage, *Methinks Carthage should be destroyed*: whatsoever else we think, or do, we should still consider, *Eternity* is to be provided for: if we neglect this, all we do is nothing, and it will be a sad reflection upon our *death-beds*, when over-looking our by-past lives, we shall find that we have all this time busied our selves about impertinencies, and neglected that great work for which we were sent into the world.

[2.] It is for this end God giveth us all the precious time we have: wise men will not suffer their servants to spend their time about such work as will not pay for the Candle they burn in doing it; neither would God give us so much precious time to be spent about those petty things, those nothings that most men are imployed about; nothing less than the service of God, and working out our own salvation, will bear proportion with that invaluable talent of Time God hath indulged to us, *I gave her space to repent of her fornications (q)*: God doth not give us so much time to be ravelled out about trifles, but to repent; to make our peace with God, and make provision for our *Eternal* condition; the time spent about other things, is but lost time: It is said of *Abraham*, and some other good men, that they dyed full of daies; but some observe, it is no where so said of any wicked men; Their daies are not full, but empty; they possess months and years of vanity, empty moneths (r), as

(p) 1 Cor. 6. 13. (q) Rev. 2. 21. (r) Job 7. 3.

Greg.

Gregory calls them ; alluding to that, Some more refined *Heathen* thought that not worthy to be called by the name of *life*, which is *not spent in doing good*. *Seneca* saith of a *vitious person*, who arrived to a great age, that he *was along time*, but lived but a little space ; and of *another*, alluding to *Mariners*, he was *tossed up and down much*, but *sailed little*, such persons will have a sad account to make at *last*, who bring their *years to an end*. as a tale that is told, spending all their time about other things, and neglecting this (s) : one expresseth it thus, suppose a *Merchant* should send his *Factor* beyond the Seas, to negotiate his affairs ; and after his staying there *seven or eight years*, being called for home by his Master, and demanded *how he spent his time*, should bring in such an account as this : so much *time* spent in *Hawking* and *Hunting*, so much in going to *Taverns* and *Ale-houses* ; would not every man laugh at so fond a *reckoning* ? But suppose, being asked further *what he had done about his Masters oc asions*, he should answer that his *time* was so taken up with the other, that he could allow *no time* for his Masters business ; would he not be thought worthy of a *severe punishment* ? The time is coming when we must be answerable to God for every *hour*, every *minute of time* we spend ; and let us think before-hand how sad it will be, if being summoned before Gods tribunal, we shall be able to give in *no other account* than this, so much time spent in *eating, drinking and sleeping*, so much in the pursuit of the *profits and pleasures* of the world ; perhaps so much in *gluttony and drunkenness*, in *chamebring and wantonness*, in *strife and envy* ; in the mean time little or none in that *great work* for which all our time was bestowed upon us.

(3.) It is for this end, that God giveth us his word and Gospel, his *Sabbaths* and *Sacraments*, and all the *Means of grace* we live under ; for this end he sends his

Ministers to make offers of *Eternal happiness* : to this end, they bring *line upon line, precept upon precept, exhorting, admonishing, perswading, beseeching* us to look after the things of our *everlasting peace* ; and if, notwithstanding all these *helps* to Heaven, we shall neglect so great *Salvation* ; this will make our condition more sad, our condemnation more inexcusable ; it is not here as it is in Livings, and other Ecclesiastical promotions, which perhaps are worth an *hundred or two hundred pound* by the year, and yet not above *ten or twenty pound* in the Kings Books ; no, God taketh exact notice what means we enjoy, how many *Sabbaths* we have, how many *Sermons* we hear. The year, and month, when the word of God came to the *Prophets*, stand upon record in *Scripture* (t). There is never a *Sermon* preached to us, never an exhortation pressed on us by the Masters of the Assemblies, never a motion from Gods Spirit, but are laid up in store with God, and sealed up amongst his treasures, and will at last day be produced as so many *swift witnesses* against us, if we turn our backs upon so many offers of salvation ; and when we shall call to mind what *helps* and *furtherances* we have had, and what *little* improvement we have made of them ; how much God did for us, and how *little we did* for our selves ; how much God did to save us, and how little we could be perswaded to do toward our own *salvation* : the thoughts of this will be as so many *coles of fire*, to kindle and encrease the *flames* of our justly deserved torments, as so many *rods* or *scorpions* with which conscience will lash us to all *Eternity* ; this being the great thing we have to do, what remaineth but that we set about it ?

[2.] Consider, there is no man whatsoever, but will at some time or other approve of this course, and justify the practice of those who are most serious and diligent in providing for their eternal condition : Wisdom is now justified of her

(t) Ezek. 1. 1. and 81. &c.

children, but will be one day justified of her greatest adversaries. *Pliny* the second being written to by a friend to give some directions, how he might better order his conversation; wrote back to him, that he would not trouble him with many directions, but would give him one which might serve in stead of all; that we would be the same men when we are well, that we profess our selves to be, and promise to be when we are sick. It was the saying of a more refined *Heathen*, but verily it is a speech deserving to be written in letters of Gold, or rather to be engraven with the point of a Diamond in the hardest Rock, in such legible characters, that whosoever runs may read it: Oh how happy a thing were it, if men were alwayes of the same mind, that they are of upon their sick-beds? It is noted by *Zaleucus* in the Proem of his Laws that when men come to dye, there makes them a sorrow for what they have done amiss, and a earnest desire that all their former life had been just and vertuous. And as remarkable was that saying of *Plato*, Know this for certain, that when a man cometh to die, to see that he must dye, there cometh upon him both great fear and a great care of those things which he before neglected in his life-time. It is an usual thing for mortal men, in the time of health, to look upon the service of God as a weariness; to cavil against the strictness of Religion; what need is there of so much praying, and hearing, and pains-taking? but it is a rare thing to hear men speak thus upon their death-beds. Some say, the Mole, which continueth blind her life-time, hath her eyes open towards her death: how many have we heard of, who have lived their time, as if there were neither God, nor Heaven nor Hell; yet at the time of death have their eyes opened, and conscience awakened? How many, who have passionately befooled and blamed themselves for their former neglects; one crying out, call time back again; another, My life is done, but my work is undone; others wishing that God would try them once

more; that they might live a little longer time; promising *what lives* they would lead; *what care* and pains they would take: or if any be so far given over to a stupid security, that the grim face of Death cannot awaken them; it will be certainly thus with them soon after death. *Bellarmino* telleth of a worldly wretch, whom he went to visit upon his death-bed, who, when he exhorted him to make provision for another world; answered him (u), Sir, I have much desired to speak with you, but it is not for my self, but in behalf of my wife and children; for my self, I am going to Hell, neither is there anything that I would desire in my own behalf; and this he spake, saith he, with such composedness of mind, as if he had spoken of going but to the next Town or Villag^e; vile brute! who could be so apprehensive of his going to Hell, and be no more affected with it? could a man have spoken with this stupid *scot*, after he had been some time in Hell? do we think he would have made as light of it, as he did then? Certainly if fear will not work upon men, feeling will. It is said of *Dives* (w), That in Hell he lift up his eyes, being in torments, and saw *Abraham* as far off. He who all his life time scarce ever looked upward toward Heaven, yet being in Hell-torments, he lift up his eyes: the most stupid conscience will then be awakened: they who now will not see, shall then see, and be confounded; in the latter daies they shall consider it (x), Oh how happy a thing were it if men were of the same mind now, that they will be of then, that they would be perswaded to do that now, which afterward they will most passionately wish they had done, that they would but do that in time, which all the world would be glad to do when it is too late! On the other side, how sad is it that men should never consider this, till they be awakened by

(u) *De arte bene moriendi*. l. 2. c. 11, (w) *Luke* 16. 23. (x) *Jer.* 30. 24.

everlasting burnings? *Parisiensis* calleth such the *Batts of Faith*; as *Batts* do not look forth till the Sun be down: so it is with such; *Austin* compareth them to them who awake out of a *Lethargy*, and fall into a *Phrensie*; they awake out of a dead *Lethargy* of stupid carelessness, and fall into the *Phrensie* of horror and everlasting despair: to conclude this particular; seeing there is no man whatsoever, but will one time or other approve of this course; it should be our care now to set about it, to do that in time, which we will wish we had done, when it will be too late.

[3.] Consider, that wisdom is in nothing so much seen as in this. There is, saith the *Philosopher*, a wisdom in some particular, as when men are wise in their own professions, and wisdom in general (2); when men are wise about their chief good; by how much greater the good is we aim at, the greater is the wisdom that is shewed in the attaining it. *Eternal happiness* being the chief good, wisdom is mainly seen in securing that to our selves. There are three things in which true wisdom consists; first, to propound to our selves the chief good, the right end, which is *Eternal blessedness*: Secondly, to pitch upon the right means conducing to this end: Thirdly, to arm our selves against those difficulties which might hinder us in the attaining it; as we act in this, such we will appear to be at last; if we be such as make seasonable provision for our everlasting condition, we will appear to be wise men indeed; but if after all our cares and plottings for other things, we shall have neglected this, we shall shew our selves the greatest fools; it was for this cause that God calleth the rich man Fool (a), he was wise enough for the world: he knew how to get it, he ordered his business so, that his ground brought forth plentifully; when he had it, he knew how to keep it; he resolved to pull down his barns, and build

(2) σοφία κατὰ μέρος & σοφία ὁλῶς.

H. 4.

greater;

greater; he knew likewise how to enjoy the comfort of it; *Thou hast goods laid up for many years, take thine ease, eat, drink and be merry*; but because all his wisdom extended only to these things, making no provision for his future estate, God calleth him *Fool, Thou Fool, this night shall thy soul be required of thee*; and then adds, *so is he that layeth up treasure for himself, and is not rich toward God*, that is careful about things *temporal*, but makes no provision for things *Eternal*: we use to look upon them as *unwise men*, who have only from hand to mouth; who look only for a *present* supply, but take no care for their future subsistence; such are we, if all our care be limited to this *short life*, without providing for our *future estate*: certainly they only are *truly wise*, who are *wise unto Salvation*; such as are *wise* for other things, and regardless of this, will at last appear to be the greatest fools; *He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool*: He that maketh it his great business to get riches, and so as he may get them, careth not whether it be by *right* or *wrong*, shall not only lose them, when he hath most need of them, but shall have beside the imputation of a *fool*; though, as the *Psalmist* saith of such men, *Whiles he lived, he blessed his soul, and other men praise him, thinking he doth well unto himself, yet this his way is his folly* (c); and this his *folly* will at last appear to all men; at the end of his days he shall be a *fool*; he was a *fool* before in the opinion of God and all good men, but then he will appear so, both to all others, and to himself likewise; he will then say, what a *fool* was I to pamper a vile body, and neglect a precious soul; to take so much care about a *short temporal* life, and make no provision for my *everlasting* condition?

[4.] *Things Eternal are worth the securing, and worth all the pains we can take in securing of them*: The

(b) Jer. 17. 11. (c) Psal. 49. 13, 18.

Psalmist

Psalmist speaketh of them by way of admiration [d], *Oh how great is thy goodness which thou hast laid up for them that fear thee!* The Apostle saith, *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him* [e]: What one saith of *Venice*, that he that never saw it will not believe; and he that hath stayed there but a while, cannot know the stateliness of it; may be more fitly spoken of *Heaven*; we cannot comprehend it, till we are comprehended by it; *It doth not yet appear what we shall be* [f]; The best way to help our thoughts in conceiving of it, is to represent it to our selves by those descriptions, and comparative expressions, by those particular good things the *Scripture* sets it out by: As when a Mother (saith *Anselm*) giveth a great *Apple* to a little child, though when the *Apple* is whole, there be as much sweetness in it; yet because the child is not able to make work with it, she cutteth it in several pieces, and giveth the child one piece after another: so we being not able to conceive what the *Happiness of Heaven* is in it self, the best way to relieve our weakness, is to cast our eyes upon those several ingredients which seem to constitute this happiness; as a man that stands upon the shoar where the *main Sea* runneth, though he can neither see the length, breadth, nor depth of it, yet by what he seeth, he leeth it to be a vast thing: In like manner, though *Eternal happiness* be infinitely beyond our comprehensions, yet looking thus upon it, it will appear to be a most blessed and desirable thing, well worthy of our greatest care and industry. It is storied of one *Evagrius*, a rich man, that lying upon his death-bed, being importuned by *Sinesas* his godly Bishop to give something to charitable Uses; he yielded at last to give three hundred pounds, but first took bond of the Bishop that it should

[d] *Psalm*. 31. 19. [e] *1 Cor.* 2. 9. [f] *1 John* 3. 2

he repayed him in *another world*: before he had been one day dead, he is said to have appeared to the Bishop, delivering in the *Bond cancelled*, as thereby acknowledging, that what was promised was made good; It is likely the Relation is *fabulous*, but this is certain, one dayes being in *Heaven*, will make a sufficient recompence for whatsoever we *give*, or *suffer*, or *do*, or *can do*, much more the eternal enjoyment of it, and seeing there is such a far surpassing, and *eternal weight of Glory* set before us, what manner of persons ought we to be in all holy conversation, and godliness? *Julius Caesar* coming towards *Rome* with his Army, and hearing that the *Senate*, and people fled from it, said, *They that will not fight for this City, what City will they fight for?* and truly, if we do not take pains for *this happiness*, what is it we will take pains for? one would think, if we did but hear once in our lives-time that there were such an *happiness* to be had, we should make it the business of our whole lives to get an interest in it; and think no pains much, if by any means we might obtain it, in *other things*, if we be convinced of the worth and excellency of them, we need no other motive to engage us to the pursuit of them: When the Spies had taken a view of the Land of *Canaan*, finding it to be a *goodly Land*, abounding with all sorts of good things, they thus bespake the people. *We have seen the Land, and behold it is very good, why then are ye still? be not slothful, but go and enter, and possess the Land.* *Canaan* was a type of *Heaven*; by that little survey we have now taken of it, we find it is *very good*; why then are we still? what means the *lukewarmness*, and indifferency that is found in most of us? where are those affections which use to be so eagerly carried out upon meaner objects? certainly, did we know the *gift of God*, did we know, or at least seriously consider what *eternal blessedness* is; we would be willing to do any thing, would refuse no labour, stick at no difficulty, so as we might

might be partakers of it: if those *Roman Gladiators*, to whom the *Apostle* seemeth to allude (g), fighting but for a little airy honor, were *temperate in all things*; and as some report, when they entred into those Schools, vowed to suffer themselves to be enchained, beaten, killed, to endure any thing; much more should we be willing to do any thing; they doing it to obtain a *corruptible Crown*, but we an *incorruptible*.

[5] We have but a *short time* to secure this eternal happiness; This I say brethren, saith the *Apostle* (h), it is thought to allude to *Sailes* or *Curtains*, which though they seem large, when they are extended, yet being folded up, are brought into a *small compass*: so *Tim*, that God hath spread like a *Sayl* over all things below, hath now for some thousands of years been rousing up: the day is hastning, when *time shall be no more*; and from thence the *Apostle* exhorteth to a holy indifferency toward *temporal* things: *It remaineth that they that have wives, be as though they had none*, &c. it is as if he had said, Your time is *short*, and you have business enough another way; there is water little enough to run in the *right Channel*, let it not then *run waste*: you have no such *spare time*, that you should spend it about *unnecessaries*: and if time in general, which hath now lasted above *five thousand* years, be short, in comparison of *Eternity*, much more that little scantling of time which any of us have here to spend; we are but of *yesterday*, and know not, saith one, where we shall be to *morrow*; our soul is in our body like the young *Bird* in the shell, that will soon break, and the *Bird* fly out; like a *Candle* in a *Lanthorn* full of holes, which is blown out with every puff of wind. It was the speech of *Marcus Aurelius* upon his death-bed, *When we begin to live, we imagine our life will endure a whole world, but when it is ended, it seemeth to us to*

(g) 1 Cor. 9. 24. (h) and 7. 29, *οὐκ ἔτι μέλλομεν*.

be but a puff, and blast of wind. The Scripture sometimes expresseth the term of mans life by years (i), *The days of our years are threescore years and ten*: sometimes it is reduced to moneths (k), *The number of his moneths are with thee*; sometimes it is confined to days, *So teach us to number our days* (l): sometimes it is confined to a day (m), *That he may accomplish as a hireling his day*.

A man that hath some great work that must of necessity be done, and but one day for the doing it, had need work hard; it is so with us, only we are upon a far greater uncertainty; the shortest day hath its morning, noon, afternoon, and evening, so that he that hath work to do, knoweth before-hand what time he hath for doing it, but it is otherwise in the day of our life; some have a morning, but no noon, they are born, and forthwith die, step from one grave to another, from the grave of their mothers womb, to the grave of the earth, the common mother of all: some have a noon, but no afternoon, their sun sets at mid-day, when their bodies are full of strength, and their bones full of marrow: some have an afternoon, but no evening; and which of these may befall us, we know not.

There was a Jewish youth that went to a Rabbie, desiring him to instruct him in the Law: the Rabbie asked him how old he was, he answered, eight: he told him he was too young to understand the Law, willing him to stay till he were eight years older, and then if he came, he would instruct him; The youth reply'd, Sir, I have been often in the Church-yard, and have observed, that there are as many graves shorter than I, as there are longer, and if I should die before I be eight years older, what will become of my soul, if I be ignorant of the Law? That many are snatched away by death, in the morning of their age, we see by daily experience? what befalleth

(i) *Psalm 90. 10.* (k) *Job 14. 5.* (l) *Psalm 90. 12.*
(m) *Job 14. 6.*

them, may befall any of us: and how sad would it be if *Death* should take us out of this world, before we have made provision for another? It was a cutting speech of *Cæsar Borgius*; While I lived, I provided for every thing but death; *now I must die, and am unprovided to die*: What provision we make for this world, whether we have more or less, is no great matter, our abode here being for so short a time: the great thing is, what provision we make for death and *Eternity* that follows it; and seeing the time of our life, the only time of providing for it is so short, it infinitely concerneth us to improve this short time to the best advantage, to *work the work we have to do, while it is day.*

[6.] *When this short time is once past, there is nothing to be done in this great work: If a man die, shall he live again (n)?* It is an affirmative interrogation, and hath the force of a strong *Negation*; he shall *not* live again as to a natural life; this life is called an *earthly house (o)*, being once dissolved, it shall not be inhabited from generation to generation: it is a *Tabernacle*, in the same place, *A Shepherds Tent*, Other *Tents* are taken down, and set up again, but when *this* is taken down, the stakes thereof are removed, and the cords broken, it is never set up again till the *Resurrection*; It is a *Candle*, *The spirit of man is the Candle of the Lord (q)*, if it be once put out, it is never lighted more; the *sun* of our life being once set, it never riseth again, after the evening of its setting, there is *never, till the last Resurrection (r)*, a morning of its up-rising; the *Glass* of Life being run out, it is never turned again: *we are as water spilt upon the ground, which cannot be gathered up again; A wind that passeth away, and cometh not again (s); As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more (t); As the*

[n] *Job* 14. 14. [o] *2 Cor.* 5. 1. [p] *Isa.* 28. 12.
 [q] *Prov.* 20. 28. [r] *Job* 14. 14. [s] *Psal.* 18. 30.
 [t] *Joh.* 7. 9.

Flood decayeth and dryeth up, so man lieth down, and riseth till the Heavens be no more (u). It was the saying of Charles the fifth, I have spent my treasure, but that I may recover again; I have lost my health, but that I may have again; but I have lost a great many brave souldiers, and them I can never have again: the like may be said here, other things may be lost, and yet recovered again; Job lost his whole estate, yet God blessed his latter end, more than his beginning; Hezekiah lost his health, and fell into a grievous sickness, yet God added fifteen years to his life, but if the time of life be once past, it is past all recovery; to weigh the fire, to measure the wind, and to call back a day that is past, are three things mentioned by the Angel, of the like impossibility (w); While the sheep liveth, though the wool be clippt off every year, it groweth again to the like weight, but clip it off when the sheep is dead, and there never cometh any more; while life lasts, though much of our time be wilfully lost, and much snatcht away against our will, yet by our Repentance, and future care we may regain it, as that expression redeeming the time implyeth; but if the term of life be once past, there is no redeeming of lost time; being once entred upon our eternal condition, there is no returning back to the enjoyment of formerly neglected opportunities: When a few years are come, I shall go the way whence I shall not return (x), After death, there is no returning back to do any of these works we might have done here (y), Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest (z): I must work the work of him that sent me while it is day, the night cometh when no man can work: I might shew it in all those works we are to do, in reference to securing eternal happiness; are

(u) Job 14. 11, 12. (w) 2 Esdras 4. 5. (x) Job 16. 22. (y) Eccles. 9. 10. (z) John 9. 4.

we to secure it by praying? as, *Whosoever shall call upon the name of the Lord, shall be saved* (a)? that is not to be done after death; *Because he hath inclined his ear unto me, therefore will I call upon him as long as I live* (b): implying, when he should cease to live, he should cease to pray; Are we to secure it by hearing? as, *Hear and your soul shall live* (c); neither can that be done after death. *Dives* desired that one might be sent to preach to his Brethren on earth, but desired none for himself, knowing it was then too late; Are we to do it by praising God? as, *Death cannot praise thee, the grave cannot celebrate thee* (d); Are we to do it by Repentance? which is therefore called a *Repentance to salvation* (e), Repentance depends upon time; *I give her space to repent of her fornication*. When the time of life is past, though men cry like that fool *Beroaldus* speaketh of, *Oh Repentance, Repentance where art thou? where art thou, oh Repentance?* they shall find no place for Repentance, though with *Esau* they seek it carefully with tears: Are we to do it by believing in Christ? as, *Believe on the Lord Jesus Christ, and thou shalt be saved* (g). After this life there is no future offer of Christ to be expected, *The day's come, when you shall desire to see one of the days of the son of man, and shall not see it* (h). Are we to do it by Hope; which is therefore called *the Hope of Salvation*? *To him that is joynted to the living there is hope* (i), but after death there is no place for hopes; *What hope hath the Hypocrite when God taketh away his soul* (k)? The door of hope and mercy is then for ever shut up. *Alexander* laying siege to a City that refused to yield upon his summons, caused a Torch to be lighted, letting them know while that torch burned, they might have conditions

(a) *Rom.* 10. 16. (b) *Psal.* 116. 15. (c) *Isa.* 55. 3.
 (d) *Psal.* 50. 23. *Isa.* 38. 18. (e) *2. Cor.* 7. 10. (f)
Rev. 2. 21. (g) *Acts* 16. 31. (h) *Luke* 17. 22. (i) *1 Th.*
 5. 8. *Eccles.* 9. 4. (k) *Job* 27. 8.

of peace ; but if they stood out till that was *burned out*, they must expect nothing but *fire and sword* ; the *time of this life* is a torch of *mercy* that God hath *lighted*, while this *lasts*, we have opportunities to *make our peace with God*, but if we neglect it *now*, it *ceaseth for ever*.

Chrysostome observeth, that whereas God hath given many other things *double* ; *two* eyes to see with, *two* ears to hear with, *two* hands to work with, *two* feet to walk with, to the intent that the failing of the one might be supplied by the other ; he hath given us but *one* soul ; if that be *lost*, hast thou, (saith he) *another soul to give in recompence for it* ? I shall add, as he hath given us but *one* soul to provide for, so he hath given us but *one* life to make provision for it : we have not a *brace* of lives, that we may recover in the *latter*, what we have lost in the *former* : They say, there is no offending in war *twice* ; it is certain there is no offending twice in this kind, if we mispend this life, we have *no other* life to live here : if happiness be *once* lost, it is for *ever* lost ; if we *once* dye ill, we are damned for *ever* ; and seeing after death there is no doing any thing in reference to *Eternal* happiness, it should be our care to do it *now*, as our Saviour argued ; *I must work the work of him that sent me while it is day, the night cometh when no man can work* ; and not only to do it but to do it with all possible diligence : So *Solomon* upon this ground exhorteth, *Whatsoever thy hand findeth to do, do it with all thy might ; for there is no work in the grave whereunto thou goest*.

[7.] Consider, there are but few who obtain *Eternal* happiness ; it is indeed a Doctrine that carnal men do not love to hear ; when Christ told the Jews, *That there were many Widows in Israel in the days of Elias* (i) ; yet to none of them was *Elias* sent, but to *Sarepta*, to a woman that was a *Widow* ; and many *Lepers* in the time of *Elizeus*, and yet none of them were cleansed, saving *Naaman* the Syrian, thereby

implying, though many live in the bosom of the Church, yet but a few shall be *saved*; the Text saith, *When they heard these things, they were filled with wrath, and thrust him out of the City*; but how unwelcome soever this doctrine is to many, it is a certain truth, that shall stand more firm than the *Sun*, that faithful witness in *Heaven*; if we ask of the dayes that were before us, even since the time God created man upon the earth, we shall find this to be most true in all the several *ages* of the world; in *Noah's* time the world could not be very populous, having lasted so long, and men living *eight* or *nine hundred* years, yet there were but *eight* persons saved in the *Ark*; though it be questioned by Divines, whether all that were *temporally* destroyed, were *eternally* damned; and we may think more charitably of *some*, especially *children*, and such as were not capable of faith and repentance; yet for the generality, the Scripture saith, *That all flesh had corrupted their waies*; and the Apostle calleth them, *the world of the ungodly*, (k) Who would have thought that in those *five* populous *Cities* of the *Plains*, there should not be found *ten righteous persons*? yet for want of so small a number, *four* of those *Cities* were overwhelmed with a deluge of *fire* and *brimstone*. We read of *six hundred thousand Israelites* that went out of *Egypt*, yet of all these, *two* only entred the Land of *Canaan*; as *Canaan* was a *type* of *Heaven*, So *Origen* maketh those *two* that entred there, a *type* of those that are *saved*, and the rest, of those that perish; if we come to *David's* time, he complaineth, *The Godly man ceaseth, the faithful fail from amongst the children of men*; *They are all gone astray, there is none that doth good, no not one* (l). In *Elijah's* time they were so few, that he thought himself *alone*, and Gods highest number did amount but to *seven thousand*, and what were they amongst the many thousands of *Israel* and *Judah*? *Isaiah* complaineth, *they were but a*

(k) 2 Pet. 2.5. (l) Psalm. 12. and 14.

small remnant, comparing them to the *shaking of an Olive tree*, *two or three berries in the uppermost boughs* (m): *Jeremiah* complaineth (n), *they were but one of a family, two of a tribe*; And *Micah*, Compareth them to the *gleanings after Harvest*, and the *gatherings after Vintage* (o). Indeed in Christs time they grew up to a *flock*, and multiplied more in those following times, yet this lasted not long: about *three hundred and fifty years* after arose a pestilent Heresie, when the world groaned to see it self turned *Arrian*; and some time after, those other *Hydras heads*, *Mahometanism* and *Popery* sprung up, which to this day have over-spread so great a part of the world; and at *this* day, if we consider how *few* profess the truth, and of them, how *few* live up to their profession; we must conclude, that even now there are but a *few* saved; and if so, how much doth it concern us to take heed to our selves? If when Christ told his Disciples, *that one of them was a Devil, and should betray him*: Though it were but *one* of *twelve*, every one began to suspect himself; how much more should we, when we hear, it is not one of many, but many to *one*, that are likely to miscary, and perish *everlastingly*? when one asked Christ, *Are there few that shall be saved?* he answered (p), *Strive to enter in at the strait gate*. That is the proper use we are to make of this *Doctrine*.

[8.] *We can be sure of nothing else*; if we make it our business to seek *temporal* things, we are under a *double* uncertainty: *First*, it is very uncertain whether we shall get what we seek: there is but *one way* to hit the mark, but several ways of *missing* it; though the world be courted by a great many, yet there are more suitors than speeders; there are but *few* that get a prize in the worlds Lottery; these things are often like the *shadow* that flieth from them that fol-

(m) *Isa.* 1. and 17. 6. (n) *Jer.* 3. 14. (o) *Micah.* 7. 1. (p) *Luke.* 13. 24.

low it: they who *make haste to be rich*, most what make more haste than good speed; and many times out of an eager desire of getting what they *have not*, lose what they *have*: As *Balaam*, who greedily seeking after *honour*, and *riches*, not only *lost* them, but his life likewise, being killed in the battel (q), Therefore the *Hebrews* apply that *Proverb* to him, *the Cammel seeking horns lost his ears*: or if men do get these things, they are *uncertain* of keeping them; how often do these things leave men, before they leave the world? They flow by us saith *Basil*, as the *stream* by the bank; time will moulder away the *bank* it self, but the *water* stayeth not for that, but speedeth on its wonted course: our *life* is as the *tree*, these things like the fruit and leaves which fall off, while the tree stands: how many be there who seemed like a *nail fastened in a sure place*, which have been like *Shebna*, removed from their station, and tossed up and down like a *Ball* in a large Countrey: we can have no more assurance of these things, than if we take a *model* of this daies clouds, and think to compare them with them that will the *next* day appear. Some have compared great men to the mountain *Vesuvius* near *Nayles*, which they say is so abundantly fertile, that it is worth *thousands* yearly; but when it happens to cast forth its *fery entrails*, doth sometimes more hurt in a *day*, than it brought profit in a whole *age*; and how many who have been raised to the highest pitch of worldly greatness, yet in *one* days miscarriage have been deprived of all they have been so long gathering together, and lived to be objects of pity to all that knew them: We need not take *Histories* for examples, daily experience sealeth to the truth of this; he that in times of so great mutability hath not learned this lesson of the worlds *uncertainty*, deserveth to be taught it, as *Gideon* taught the men of *Succoth* and *Penuel*,

(q) *Josh.* 13. 22.

with

with thorns and brambles of the wilderness : Or if these things *last* till death, that is the *longest day*.

I remember (r) *one* telleth of a worldly *wretch*, who when he saw he must dye, taketh a *piece of Gold*, and putteth it into his *mouth*, saying, *Some wiser than some*, whatsoever cometh of it, I will carry this with me ; but could the *fat think*, to carry his *gold with him into another world*? God tells the rich fool, *This night shall thy soul be required of thee, and then whose shall these things be which thou hast provided*? Whose soever they should be, they should be no longer *his*; when men have been *all their lives* time lading themselves with thick *clay*: it saith with them at *death*, as with the *Hedge-Hogg*, which having laded her self with *Apples* upon the *prickles* of her back, and with much adoe dragged home her over-heavy burden; perhaps carrieth *one* in her mouth, but hath the *rest swept off by narrowness of the hole*, which she only made wide enough for her own passage ; *We brought nothing into this world (s), and it is certain we can carry nothing out*. So that if we look after *temporals*, we cannot be sure either of getting or keeping them; whereas, if we make *Eternals* the matter of our choice, and labour for them in a right manner, we may assure our selves of both. *The wicked worketh a deceitful work, but to him that soweth righteousness, shall be a sure reward (t)*. God hath not said to the house of *Jacob*, *Seek ye me in vain (u)*. If we would take as much pains for *Heaven*, as others do for the world, we might undoubtedly obtain it, and being obtained, there were no danger of losing it, *I give them Eternal life, and they shall never perish; neither shall any man pluck them out of my hand (w)*; and the consideration of this cannot but be a powerful motive and encouragement : So it was to the Apostle, *I therefore*

(r) Rogers his Treatise of Love. (s) 1 Tim. 6. 7. (t) Prov. 11. 18. (u) Isa. 45. 19, 24. (w) Joh. 10. 28.

so run, not as uncertainly (x); other runners, though they run with all their might, are upon great uncertainties; Know ye not that they that run in a race, run all, and but one receiveth the prize: And so it is in all other adventures about worldly things, most have but their labour for their pains; but it is otherwise in this spiritual race; I so run, not as uncertainly; so fight I, not as one that beateth the air: And upon the same ground the Apostle encourageth others; Be ye alwaies abundant in the work of the Lord, forasmuch as your labour is not in vain in the Lord (y).

[9.] Consider what we have done in this great work; how little, and how much.

(1.) *How little*; the greatest part of men are scattered abroad in the world, like the Israelites about the Land of Egypt, to gather stubble; or like Ants about a mole-hill, busying themselves about impertinencies. Sir Thomas Moore saith, *There is a Devil called Business* (z), that carrieth more souls to Hell, than all the Devils in Hell beside: most men have so many Irons in the fire, are cumbered about so many things, that they wholly neglect that one thing necessary: Nay, it is to be feared, many in the bosome of the Church, who have lived forty or fifty years under powerful preaching, have heard many hundred Sermons to provoke them to this duty; yet the time is yet to come, that ever they spent one hour together between God and their consciences, in promoting that great work of their Salvation; Strangers have devoured their strength; other things, (and that for the most part impertinencies,) have devoured the strength of their abilities, the cream of their time: When Heaven, and eternal happiness have been neglected, as if they were not; and if it hath been thus with any of us, let the time past be enough to have been so prodi-

(x) 1 Cor. 9. 26. (y) 1 Cor. 15. last. (z) *Ne-
gotium.*

gionally regardless of that which so nearly and infinitely concerneth us: Let it be our care for the future to *redeem our lost time*; the word used by the *Apostle* (a), properly signifies to *buy a thing back again*, a metaphor taken from men that mortgage their Land, and redeem it again: by how much more careless we have been, the more dilligent should we be for the future, *compensating* former neglects by our after-care: a man that hath some work to do, that must of necessity be done, if he hath *loytered* away most of the time allotted for the doing it, had need *work the harder*: Such as come not into the *Vineyard* till the *ninth* or *eleventh* hour, must then be more diligent, if they would be equal with them that have born the heat and burden of the *day*. When the *Husbandman* breaks up a piece of ground, that hath been long fallow, he expects a *double* crop, to satisfy for its former barrenness, the like God *expects* from us.

(2.) *How much we have done*; there are many, who like *Agrippa*, are almost *perswaded to be Christians*, who are so far convinced, that they have taken some *pains*, heard many *Sermons*, put up many *Prayers*, set a part many hours, that they might attend the *business of their Salvation*; and perhaps have *suffered* much for their forwardness in Religion; and think how sad a thing it would be for such to *lose all the Sermons* they have heard, all the *prayers* they have made, all the time they have spent, all the *pains* they have taken; and after all this to go to *Hell* for want of not going through with this work; such may not unfitly be compared to unhappy *Mariners*, who have sailed to many ports, conflicted with the difficulties and dangers of a tedious Voyage, and with much *hazard*, and pains fraught their Ship with rich Merchandize, yet after all this, when they are *well nigh* arrived at their *desired Haven*, for want of a *little* care split upon the *Rocks*, and leave all they have got, a prey to

the merciless waters. If then we be such as have taken *some pains*, and made *some considerable progress* in the way to Heaven, let that we have *already done*, engage us to do something more, that we might *not lose* all our labour, men have this *wisdom* in other things; he that hath already ventured *much*, will shoot another Arrow in hope to make good former losses; the *Husbandman* that hath bestowed *some cost* upon a piece of ground, and seeth it doth not answer his expectation, will bestow *more cost*, and lay on more compost, that he may receive *some fruits* of his cost and labour. A man that hath lent money and hath no security for it, will be willing to *bedge* in one debt with another, to lend a *greater summe*, that he may get security for that, and the other too, in like manner, having done *something* by way of securing *eternal happiness*; let us go *thorough with this work*, that all our former labour may not be in vain.

[10.] Consider *what opinion we have of our selves*, in reference to our interest in *eternal happiness*; the way of man is right in his own eyes, saith Solomon; every man is naturally apt to *think well* of himself, and his condition; and probably it may be so with us; we may think our selves *rich* and encreased with goods, and *not far off from the Kingdom of God*; if so, think what a *sad thing* it would be to *deceive* our selves in a thing of such infinite and *everlasting* concernment; Scipio said, it is a *shameful thing in war*, to say, I had *not thought it*; war being of so great consequence, that a man must probably either conquer or die; every mistake here is dangerous; the *Moabites*, seeing the *water look red* through the shining of the Sun upon it, concluded, this is *blood*, the Kings are surely slain, and thereupon encouraged themselves; *Moab to the soyl*; but going to *fight upon this presumption*, were themselves conquered(c); and if it be dangerous to be mistaken in matters of war, cer-

tainly much more in that great business of *Salvation*, in which if we be deceived, we are undone *eternally*. This deceit hath *two* great evils attending it;

(1.) *It hindreth men from labouring for it*; what he said of Learning, is as true in this, *many men might have obtained it, but that they thought themselves to have already attained it*. *Conviction* is the first step to *Salvation*, there are none further off from the Kingdom of Heaven, than they, who presume upon the goodness of their condition.

(2.) *This false persuasion will add much to our misery*, the Church made this an aggravation of her sad condition; *We looked for peace, and there is no good, and for a time of healing, and behold trouble (d)*, And think what an amazement it will be, when thou shalt one day say, *I looked for Heaven, and behold Hell is my portion*; *I looked for eternal happiness, and behold everlasting misery*; if thou hadst never hoped, nor promised better things to thy self, thy confusion would not have been so great; but to *live* and *dye* with confident hopes of Heaven, and at last to fall from so high a Pinacle of Hope, to that dismal pit of *everlasting despair*, this will wound deeply: When *Hamilcar* lay before *Syracusa*, he thought he heard a Voice intimating to him, *that he should the next night sup in Syracuse*; and thereupon concluding he should certainly conquer it; He commanded his Army to prepare for a fight, but they beginning to *mutiny*, the Citizens took that opportunity, brake in upon them, took *Hamilcar* prisoner, and that night he supped in *Syracusa*, but not as a *Conqueror*, as he imagined, but as a *Captive*, which was the more grievous to him, because he was before so confident of *Victory (e)*; in like manner, for those who are confident of Heaven, to be *doomed to Hell*; for those who make no question of seeing, and enjoying God in the land of the Living, to be

(d) Jer. 14. 19. (e) Val. Max.

eternally

eternally excluded his glorious presence, this will double their damnation, and be a matter of the greatest confusion; believe it, it is a sad thing for men to have hopes for Heaven, and yet evidences for Hell: to have Heaven in their hopes, and Hell in their hearts: to say to themselves, *Soul, take thine ease*, and God to say, *Devil, take his Soul*: If then we be such as are persuaded it shall be well with us, let that engage us to all seriousness and diligence in securing eternal happiness, that we may not be thus wofully deceived in our expectations.

II. *Eternal happiness is not to be had without our labouring for it*; the things of this world are not usually had without labour. *The scul of the sluggard desisteth, and hath nothing*; (f) *The desire of the slothful killeth him, for his hands refuse to labour*; much lesse is Heaven to be had without it. As God hath propounded happiness as the end, so he hath appointed labour as the means; *labour for the meat that endureth to Eternal life*; *work out your salvation*: and what God hath joyned together, let no man think to put asunder: it is in vain to expect happiness upon any other terms, as soon may wee think to pluck the Sun out of Heaven, or remove the earth from its Center, as soon may the silly flye mount up to Heaven, and with her narrow wings darken the Sun, and with her feeble feet stay the motion of the *Primum Mobile*, as we be able to alter the *Decrees of Heaven*, and invert that order that God hath set: let foolish men think so much labouring to be more than needs, and cavil against the strictness of Religion; God hath said, *without holiness no man shall see him*, and whose words shall stand; *Gods*, or *theirs*? who shall determine upon what conditions happiness is to be had, but he that giveth it? as our endeavors without God cannot, be in God without our endeavors will not ordinarily save us; though God giveth the earth to the meek yet

(f) Prov. 13. 4. & 21. 25.

he giveth Heaven only to the violent, the violent take it by force, (u) *Jacob* got the blessing by putting on the garments of his Brother *Eſau*; *Eſau* ſignifieth working; if ever we would wear that rich Garment of Salvation, we muſt get it by working; our Saviour indeed ſaith of the Lillies, that they toyl not, neither do they ſpin, yet *Solomon* in all his Royalty was not arrayed like one of them; but it is otherwiſe with this *Garment of Salvation*, we muſt Win it with Labour, before we wear it with Triumph, it is an infinite mercy that Salvation is to be had upon ſo fair terms: We muſt not think to impoſe upon God, and make conditions of our own.

12. Conſider, men may do much, and go far, yet miſs of heaven for want of coming up to Gods terms, many at the laſt day will make fair pretenſions, pleading that they had Eaten and Drunken in Chriſts preſence, and heard him preach in their ſtreets, that they had *propheſied*, & caſt out Devils in his name, & yet be excluded: The *fooliſh Virgins*, the young man *Demas*, & many others, went far, and yet failed of the grace of God. *Luther* ſpeaketh of one *Arsenius*, who made a great profeſſion, & was a man of eminent parts, praying, & diſcourſing to admiration, when this man lay upon his *sick-bed*, his friends that came to viſit him, expected to hear ſome great thing from him, and told him, That ſure he could not but enjoy much comfort, who had been ſo eminent for the profeſſion & practice of godlineſs? But he answered, that he had not that comfort they thought he had, that he found it now to be with his ſoul, not according to what man judgeth, but according to the judgment God paſſed upon him, and God, ſaith he, judgeth righteous judgment. Many the like inſtances might be given, and When vve hear of the ſhip-wrack of ſo many goodly Veſſels: of the fall of ſo many bright ſhining Stars, had vve not need vvorreſure, & take all poſſible care that vve do not miſcar-

(u) Mat, 5. 5. and 11. 12.

in like manner? Upon this ground our Saviour exhorts, *Strive to enter in at the strait gate, for many will seek to enter in, & shall not be able;* (w) And the Apost. (x) *Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it.*

13. It is an infinite mercy that eternal hapiness is yet attainable, when by the sin of our first parents we justly forfeited that hapiness to which we are intitled at our first creation; God might have dealt with us as he did with the *lapsed Angels*, who had no sooner sinned, but were expelled heaven, & left without possibility of happiness. Indeed some *School-men* & other divines give several reasons for this different dispensation of God towards Angels & men; some say, that there is a time prefixed both to Angels & men, after which there should be no possibility of altering their estate; now as death is the time prefixed to man, so the first good or bad deliberate action to the Angels, that those that then stood, should be confirmed in their happiness, but those that fell, should be put out of all capacity of being happy: Some think it to be the greatness of the Angels sia above that of man; they sought to be like God in Omnipotency, which is not communicable to any creature; man only in Omniscience, & the general knowledge of things which they say may be imparted to a creature, as it was to the humane soul of Christ: Some refer it to the manner of their sinning; the Angels fell of themselves, having no others to tempt them, but man, by the suggestion of Satan: and it is less to sin, when overcome by temptation, than to sin voluntarily without any temptation; other reasons they give, that tho some Angels fell, others stood, & so the vvhole species did not perish; vvhhereas, in Adam all mankind fell, so as had not God appointed a Redemption, none of the race of mankind could have been saved. Again, the Angels vvere more glorious creatures, living in the presence of God,

(w) Luke 13. 24. (x) Heb. 4. 1. I:2 vvhhereas

whereas man was made lower than the *Angels*, and was plac'd upon the earth at a greater distance from God, and as a *Tree* that falleth from some high precipice, is more battered and broken in the fall, than that which falleth from a low place. So here, by how much, saith *Austine*, the *Angels* were more high in glory, by so much was their fall more greivous and irrecoverable; and man, by how much he was more frail by nature, by so much more capable of mercy and pardon. Again the knowledge of *Angels* is intuitive, when they take a view of any thing, they see it in the causes, the effects, and all that belongeth to it; and so what they do, they do with so full consent of will, that they never alter, or repent; whereas the knowledg of man is *discursive*, he findeth out one thing by another, and one thing after another; so that upon further consideration, he often repents of what he before did, and disliketh what he before approved. To this purpose is that distinction amongst the *School-men* of a three-fold will: the will of God, that can neither turn nor return: the will of man, that may both turn and return: that is, may alter both before and after Election; between these is the will of *Angels*, that may turn but not return, may alter before Election, but not after; and because, as what else they do; so when they sinned, they sinned with that full consent of will, that they cannot alter or repent; hence they say, their sin was unpardonable, and their fall beyond all recovery; whereas man, who sinned not with that full consent of will, might after repent of what he did, and so be capable of mercy and pardon: Others conceive it thus, that the *Angels* having so great a measure of light, dwelling in the presence of God, and in the light of his countenance, could not sin by error or misperswasion, but out of malice, which is the sin against the Holy Ghost. It is said, That the Devil

made not in the truth (y) Zanchy and some other think
 by Truth here, is meant the *Truth of the Gospel*, which
 the Apostate Angels refused to subscribe to; they
 say, it is hard to conceive that God should irreco-
 verably cast off a creature, till he hath rejected the
 help of a *Mediatour*; and they conceive it thus, that
 God should make known to the *Angels*, that they
 should be confirmed in their happiness by *Christ*, who
 was in time to take the *nature of man*, and in that
 nature they must be subject to him; they through
 pride refuse to submit to this order; and thus, saith
 Zanchy, we may reconcile those different opinions a-
 mongst Divines concerning their Sin. Some affirm-
 ing, it was *pride*, some *envy* and *malice*, some *Re-*
bellion, others *Apostacy*; whereas in this, all these
 meet together; in that they took it indignly, they
 could not continue happy without *Christ*, there was
 their *pride*; in that they envied this happiness to
 the humane nature, there was their *Envy* and *Ma-*
lice; in that they refused to submit to this order of
 God, there was their *Rebellion*; in that they chose
 rather to leave there *first habitation*, there was their
Apostacy: So [that upon this account their sin is
 thought to be the sin against the Holy Ghost in re-
 fusing the help of a *Mediator*; whereas man, though
 he sinned against God his *Creator*, yet did not reject
 the help of a *Redeemer*, but relied upon that pro-
 mise, *The seed of the Woman shall break the Serpents*
head; These several reasons are given, why God
 should cast off the *Apostate Angels*, and yet put man
 into a possibility of happiness, in which, though there
 is much probability, yet after these rational indaga-
 tions, we can ascribe it to nothing so certainly as to
 the will and pleasure of God; and may cry out in the
 apostles words, *Oh the bounty and severity of God, to-*
wards them severity, towards us men bounty: That
 God should pass by so many once glorious Creatures

(y) John 3. 44.

and extend his mercy to poor lost man, this is that which may justly swallow up our thoughts in admiration, & the proper improvement we are to make of this singular distinguishing mercy, is to labor after an interest in that happiness, which is tendered to us, but denyed unto them: otherwise if we shall neglect this great salvation, we shall hereby make our sin more grievous, & our condemnation in this respect more inexcusable than that of the devils. Suppose *two Rebels* to have taken up Arms against their Prince, the Prince leaving one out of all hopes of mercy, should send a pardon to the other, if this man to whom the pardon is granted, should refuse the pardon & slight his Princes favor, would not every man judge him Worthy of a more severe punishment? thus it is between us & the Devils: *Anselme* hath a good meditation to this purpose, in which he aggravateth his own sin above the Devils; the Devil sinned when he had not seen any before punished for sin; I, notwithstanding I saw his punishment, he persists in his malice against God rejecting him, I against God inviting me, he is hardened against God punishing, I against God shewing mercy, he against God who reprobated him, I against God dying for me, & so concludes, behold the Devil whose Image I abhor, yet in many things I find my self more to be abhorred. And remarkable is that of *Eusebius Emisenus*, though the Devil should be damned for many sins, and I but for one, yet mine would exceed the Devils impiety; they never sinned against a God that became an Angel for them; they never sinned against a Mediator that was Crucified for them, but miserable & wretched I (& it is wonderful that my heart doth not melt when I think on it) have sinned against a God, became man for me, against a God who hath left me an example of love and holiness, I am more unworthy than the Devils: If then we would not make our condemnation in this respect more grievous

greivous and inexcusable than that of the Devils; let us take heed of neglecting this Salvation provided for us, seeing there is happiness for us, when there is none for *them*; let this engage us to give all diligence to make this happiness sure to our selves.

14. Consider *what a sad thing it will be to lose Eternal happiness for want of labouring for it: What is a man profited if he shall gain the whole World, and lose his own Soul?* Suppose a man could heap up silver as the dust, and gold as the streams of the brook, that he could gain as much as the Devil promised Christ, all the Kingdoms of the World & the glory of them; or as our Saviour here supposeth, could gain the whole World, & in the gaining of that should lose his Soul, should lose Eternal happiness, which is the same in effect, he should make but *Glaucus* and *Diomedes's* exchange of Gold for Copper; like the Cock in the Fable, that parted with a Pearl for a Barley-corn. *Chrysostome* compares such to workers in Mines, who for a little wages do always hazard, and sometimes lose their lives. *Menot* a French Preacher compareth them to a Huntsman, that spoileth a Horse worth many pounds, in pursuit of a Hare not worth so many pence; *Pareus* to a man that with much ado winneth *Venice* & as soon as it is won, is hanged up at the gates of the City: When such an one shall at last compute what he hath gained, & what he hath lost, he will certainly conclude, that he hath made a *woful* Bargain. A man that hath lost a rich Jewel, & took it to be but a common Peble, or hath lost the Evidences of his whole Estate, & thought them to be but *waste paper*, is at present but little troubled at his loss, but if he comes to understand what he hath lost, he is ready to tear himself in peices: Men now cannot be brought to understand the *worth* and excellency of *eternal happiness*, nor what a sad thing it is to lose it. *Honorius* the Emperor had a little *white Hen*, which he extremely doted on, calling her *Rome* after the name

of his *Imperial City*. When *Rome* was taken by *Alaricus*, and news was brought to him, being then at *Ravenna*, that *Rome* was destroyed, he thinking they meant his *Hen*, called by that name, brake out into a *passion*; but when he was told, it was the *City of Rome* he seemed to be *less* troubled: being more affected for the *loss* of a *paltry Hen*, than for the *prime City* of the *World*. Many men are more troubled, I will not say for a *Wife* or a *Child*, but for the *loss* of a *Horse*, or a *Cow*, than to hear they are in apparent hazard of losing *eternal happiness*; but when after death they shall find themselves for ever deprived of it, and shall have their understandings cleared, and enlarged to know the worth of what they have *lost*, then they will conclude that their is no *loss* like *this loss*; and would think themselves *happy*, if upon any conditions they might be but some *little* time within the possibilites of *happiness*: They would be willing to give any thing, *thousands of Rams*, *ten thousands of Rivers of Oyl*, or whatsoever men count *precious*: they would be willing to do any thing, if *prayers*, *tears*, *humiliations*, *watchings*, *fastings* would prevail to regain *lost* time, how gladly would all this, and much more be *undertaken*? If it were to be regained by hewing their way through *Rocks* of stone, by swimming through *Seas* of blood, by encountring the greatest difficulties and dangers, how willingly would they undertake any thing that is *possible* to be done? they would be willing to *suffer* any thing, if enduring the pain of a *thousand deaths*, if lying a *thousand years* in *Hell*, would satisfie Gods Justice for their former neglects, and prevail for some *longer* time to be indulged them, how tolerable would this seem? How gladly would they accept of the *Conditions*? But alas it will then be *to late*, the door of hope and mercy will be then for ever *shut* up against them; they will have nothing then to do, but to lament their *doleful loss*, and that they will do with *howlings* and *lamentations*, able to rend *Rocks* and *Marbles* in pieces.

Of Directions to help us in looking after Eternal Blessedness; with Answers to some Objections and Cautions.

HAVING finished the *Motives*, I proceed to some *Directions*: The Apostle James speaketh of those as uncharitable men, who give good words to the poor: saying, *Depart in peace, be you warmed, and filled, notwithstanding, give them not those things which are needful to the Body*, and censureth their uncharitableness with (a) *What doth it profit?* Probably I might incur the like Censure, should I only exhort men to labour for eternal Blessedness, and not with all give some *Directions* how it might be attained; therefore shall lay down these en'uing.

1. *We should engage our selves by taking up fixed peremptory resolutions*; things fully resolved on are more than half done: when a man out of a practical conviction cometh to be sensible both of his want of happiness, that without it, it had been good for him that he had never been born, and of the worth and excellency of it, and thereupon taketh up a *set resolution*, that he must have it whatsoever it cost him; that whatsoever he neglects, he will not neglect this *one thing necessary*, this man is not far off from the Kingdom of God; Resolution when it is fixed like a principle in the Soul, when it is both *deliberate*, proceeding out of a settled Judgment; not rash, sudden and precipitant: and *determinate* with the *full bent* and tendency of the heart, not a *velleity*, a weak fluctuating inclination, such a Resolution hath a *two-fold* advantage: (1.) It hath a *powerful influence* upon the whole man; he that fully *resolveth* upon a thing, will put to the utmost of his power about it; and when a man takes up a *stedfast resolution* to make Heaven his business, this will engage all the powers, Fa-

(a) Jam. 2. 16. τί τὸ εἰπεῖν.

culties,

culties, Abilities of the Soul: all the wisdom, study, care, thoughts, affections, endeavours in the pursuit of it, such an one will stick at no pains, but be willing to do any thing that he might obtain it: (2.) *It will break through all Oppositions.* Nazianzen walking by the Sea-side, and observing how the waves beating upon the shore, brought with them many Cockle-shells, stalks of Herbs, and the like trash, and returning with other waves, swept them away again, when in the mean time the Rocks about him stood firm, being not a whit moved by the flux and re-flux of the raging waters, deduced from thence this profitable Meditation, *That weak irresolved minds are soon overcome by contrary persuasions: whereas a stedfast peremptory resolution will easily dash all temptations, and keep a man, that no contrary solicitations can remove him from his stedfastness:* As therefore they say, Bees when they fly in a great wind, ballast themselves with little stones, that they might not be carried away with the wind; so it should be our care to Fortifie our selves with strong and settled Resolutions: only we must take heed of resolving in our own strength. Luther in his Comment upon the Galatians, tells of Staupitius, that he had often heard him complaining to this purpose; *I have many times resolved, and covenanted for the Service of God, but I cannot perform according to my resolutions; hereafter I will take up no such Resolves; for I well see, if God be not merciful to me in Christ, for all my vows and resolutions, I shall never be able to appear before him;* and Luther commends it for a holy kind of despair, what we think to build by our own strength, we will soon fall down by our own weakness: therefore when we thus resolve, we should go forth in the strength of the Lord, and make mention of his Righteousness only.

2. We should improve that Power we have: though a man in his natural estate is not able to believe and repent, and do such things as more immediately

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mediately accompany Salvation, yet he may do something in tendency to it: as

1. He may abstain from those sins that are Destructive of Salvation, though he cannot abstain from sin collectively; yet he may divinely; though not from all sin, because it is natural to sin, yet from that and that particular sin: though he cannot refrain from the inward lustings of the heart, which continually sends forth sin, as the Fountain sendeth forth water, yet he may from many outward acts of sin, every one of which strengthen the habit, and more strongly incline to sin; the *Drunkard* can continue *sober* while he is in sober company; the *Swearer* if he be in the presence of a Justice of Peace will scarce *swear* an oath for some hours together; and what they do at one time, and in one company they might do in another; though they cannot abstain from sin out of love to God, or hatred of sin, yet they may out of love to themselves, and fear of Hell; if the Laws of the land should ordain, that he that *sweareth*, or is *drunk*, should be punished with death, it would no doubt keep many from those sins, and what they do out of fear of a temporal, they might do much more out of fear of eternal death.

2. A man may hear, read, pray, confer, meditate, and use other outward means appointed by God; if he doth something this way, he might do more, allow himself more time for these duties, and when he sets about them, might disengage himself from other things that he might intend them in a more serious manner, this, and much more a man may do. If any Object that he cannot do this without Gods help, and assistance I answer, It is true, but withal consider, what kind of assistance is hereunto required, and I shall explain it thus: It is most true, that a man can move neither hand, nor foot, without the concurrence of Gods Providence; but it is such a general concurrence

as God seldom denieth to any, whereas if a man would do any thing above his strength, as when Sampson would pull down the House upon the Philistins: this requireth an addition of more strength; in like manner, though to believe and repent requireth a special grace and assistance of God, yet to the use of these means before hinted, is required no more than that common grace, and general assistance, which God seldom denyeth to any man.

If any object further, that they cannot perform these Duties in a spiritual manner; they cannot pray, and hear in faith; I answer, while they are in their natural condition, that is not their means: Means saith one (c) is that which cometh between a man's Can, and his Cannot: their means is to do what they can, to pray, that they may pray in faith; to hear, that they may hear in faith; to perform Duties, that they may perform them in a spiritual manner.

If it be objected thirdly, that without faith it is impossible to please God; it is the prayer of faith that pleaseth God, and so likewise in other Duties: and to what end should they do these things when the doing them is not pleasing to God? I answer, Though without faith these Duties are not spiritually and formally good, yet they are morally and materially, and so far as they are good, they are pleasing to God; If thou doest well, shalt thou not be accepted? (d) A Cain, a wicked man, so far as he doth well, he is accepted: though these Duties being done without faith, are not adequately proportionable to Gods will, and so truly pleasing to him, yet they are materially good, in regard of the matter, accepted of him; though doing these Duties be not a degree in the thing, yet it is a degree to it, though in the state they were it is not available to Salvation: yet by this a man renders himself more capable of Salvation, and presents himself as a subject more fit for God to work on;

(c) Fenners wilful Murder. (d) Gen. 4. 7.

though

though I cannot say with the Romanists, that he who improves his natural abilities, doth out of congruity merit justifying, and saving Grace; or that God hath absolutely bound himself upon the exerting, and putting forth of these natural abilities, to bestow supernatural Graces; because that of our Saviour, *To him that hath, shall be given*: is to be understood, in the same kind; yet certainly, God is never wanting to those, who are not wanting to themselves; the Apostle saith that God will have all men to be saved, (e) As a King really willeth, and desireth the welfare of all his loyal Subjects: though not with that degree of willingness that he doth the welfare of some special Favourite, whom he raiseth to great preferment; in like manner, though God doth not will the Salvation of all with that degree of willingness that he doth the Elect, yet he willeth it with a true and real will, though not with an absolute efficacious will and resolution; as a thing which he absolutely resolveth shall come to pass, as he doth the Salvation of his Elect, yet he doth it with a conditional will, if they will come up to the terms of the Gospel: though he doth not deal with all men in a Covenant of Grace, yet he dealeth with all in a Covenant of righteousness, if I may so term it; if they do well, they shall be accepted; if they believe and repent, they shall be saved; and he bestoweth upon them many means and helps to this end; no man shall have any cause to plead at the last day, *I knew thou wert a hard Master, reaping where thou hast not sown*; I was not wanting in using the Means, but thou wert wanting in giving a Blessing: I did what I could on my part, but thou failedst on thy part. no, God will silence any such plea, as he did with that unprofitable servant, *Why didst thou not put out my money to the Exchangers?* Why didst thou not improve that power I gave thee? God will then make it appear, that every mans destruction is of

(e) 1 Tim. 2. 3.

himself;

himself; that God would have healed *Babylon*, but she would not be healed; that he would have gathered men as the Hen doth her Chickens, but they would not: Seeing then Gods bowels are not straitned to us, let not us be straitned in our own bowels; let us carefully use the means God hath appointed, improve those talents, put forth that power he hath given us; it is in vain to expect God should *help* us, unless we help our selves as *we can do nothing* without Gods assistance, so God ordinarily *will do nothing* without our co-operation.

3. We should *carefully observe and improve those seasons and opportunities which God puts into our hands*, though the whole time of life be given us to make provision for *Eternity*, yet there are some particular *seasons*, when this may best be done; some certain *articles* of time when God maketh more immediat offers of *Eternal happiness*: As,

1. *When we find some more than ordinary impulse to seek God, in some duty of his own appointment*; sometimes when our thoughts are taken up with other things, we find a motion darted into our minds to seek God by *prayer*, or some other duty; and many times one motion after another; and when God thus *provokes* us to seek him, it is a sign that is a time when God is willing to be found of us: When God bad *Moses* come up into the *Mount* to him, it was an argument he would meet him when he came there: When *Christ* told his Disciples, *Behold I go before you into Galilee, there shall you see me*; the Disciples going, found as he had said: In like manner, when God *prompts* us into his presence, it is a good argument we may then prevail with him.

2. *When God prepareth the heart and puts it into a frame and temper in some measure suitable to the duty*; as when there is wrought in us an awful apprehension of the *Majesty* and *holiness* of that God before whom we come, a lively sense of our own *unworthiness* to come
into

into his presence, a serious consideration of the solemnity of the duty we are about, an earnest desire to meet God in the way of his own appointments, when God is pleased to work up our hearts into such a frame; these preparations are not in vain, *Thou wilt prepare their heart, thou wilt cause thine ear to hear*, Psal. 10. 17.

3. *When God is pleased to enlarge the heart, and vouchsafe a special assistance in the duty; when a man stirreth up himself to take hold of God, and continueth wrestling with God by a holy importunity, He shall approach to me, for who is this that engageth his heart to approach unto me? (i) and let him take hold of my strength, that he may make peace with me, (k) and he shall make peace with me.*

4. *When the hearts of Gods Ministers are enlarged, when those goads, nails given from one Shepherd, are powerfully fastned upon the the conscience by the Masters of the Assemblies. When Christ was teaching, it is said, The power of God was present to heal: It holds true in regard of spiritual healing, (l) when the Word is powerfully preached, God, whose way is in the Sanctuary; whose Walk is in the midst of the golden Candlesticks, is then more specially present to make his word effectual, We then as workers together with him, beseech you, that ye receive not the grace of God in vain; then followeth, Behold now is the accepted time, now is the day of Salvation. (m)*

5. *When there is wrought in the heart some remorse for sin: When John Baptist preached in the Wilderness of Judea, the people went out to him, and were baptised of him in Jordan, confessing their sins; and then he tells them, Now also is the Axe laid to the root of the tree. (n)*

6. *When there are stirred up in the soul, some desires after grace and Salvation, Hoe, every one that thirsteth, come ye to the waters; then Seek ye the Lord*

(i) Jer. 30. 21. (k) Isa. 27. 5, (l) Luk. 5. 17.
(m) 2 Cor. 6. 1. (n) Mat. 3. 10.

while he may be found, call upon while he is near (o)

(7.) When God by threatening or inflicting some great judgment doth awaken and terrifie the Conscience: Thus the Prophet having threatned a sore judgment, he adds, "Therefore now also saith the Lord, turn to me with all your heart, &c. (p)

(8.) The time of sickness, when a man cometh to apprehend he must die, & forthwith enter upon his eternal condition. *Tully* observeth, when men draw near to death, then they begin to think of Vertue, and to repent deeply of those Sins and offences they before committed. *Beza* saith, "That God laid the foundation of his spiritual health in a violent sickness that befel him at *Paris*,

(9.) After some great *Mercy* conferred, or some great *deliverance* vouchsafed, which is apt to put the heart into a melting frame; when the Angel minded the people of Gods *mercies* to them, & how ill they had requited him, *they wept abundantly*; (s) These, and the like, are the particular times when God works more close with man, to bring back his soul from the pit, to be enlightned with the light of the living; but here is the great *misery*, men that are careful to take the proper seasons in all other things, yet in this which most concerns them, are more inobservant than the *Stork* & *Crane*, & other brutish creatures; and this is the great cause of the miscarriage of many thousands of souls, because to every purpose there is a time and judgment, therefore the misery of man is great upon him: (r) It holds true in the miseries that befall men in *this life*, because there is a nick of opportunity when every thing may best be done, & with most advantage; and sometimes when it must be done, or not done at a I; & men many times want judgment to discern *this time*; this is the great cause of those evils that befall the sons of men: *Esau* lost the blessing for want of coming a little sooner:

(o) *Isa.* 55. 1. (p) *Joel* 2. 12. (r) *Judg.* 2. (s) *Ecl.* 8. 6.

Saul

Saul lost his Kingdom for want of staying a little longer; and as in the things of this life, mens not *timing* things aright, is the cause why they *miscarry* in their undertakings; so it is more especially in spirituals, because there are some particular seasons and articles of time, when God draws more *near* to men, and makes more immediate offers of mercy and salvation; and men will not know the time of their visitation: hence it comes to pass that the *misery* of men is great upon them; this is that that sets open the flood-gates of damnation, that makes *Hell* to enlarge it self, and swallow innumerable Souls: there is no *one sin*, I think I may say, not all sins put together, that is the cause of the damnation of so many under Gospel-light, as this *one sin*; there are few who live under Gospel-dispensations, but are convinced of the necessity of making provision for their eternal condition; and have many purposes and resolutions to do it, only they will not take Gods time; they put it off, and think it will be time enough afterward; and this is that fatal *Rock*, where millions of Souls dash themselves in pieces; that great stumbling-block, at which innumerable men stumble and fall, and perish everlastingly. Could we lay our ears to *Hell*, & hear the cries and complaints of those poor tormented creatures, I doubt not but we might hear them crying out against this Sin, as the *chief cause* of their perishing: if therefore our Souls, our Salvation, our everlasting welfare be precious to us, take heed of neglecting those seasons and opportunities, which being once past, can never be recalled again; but let us in *this our day* know the things that belong to our peace.

Yet further, though at *these*, and the like times, God worketh with men, yet we may probably conceive, that there may be sometimes *one* particular time, when God, above others draweth more near in this kind; *To every thing there is a season, and a time*

to every purpose under Heaven; There is a particular season, when every thing may be best done, and sometimes must be done then, or not at all. When *Elisha* desired that a double portion of *Elijah's* spirit might be given him, *Elijah* answered, *Thou hast a ked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so; Elisha* being with him, and seeing him when he was caught up, had accordingly a double portion of his spirit; whereas had he missed that time, he had likewise missed of what he desired. Some have observed, that there are few mē, but some one time or other in their life, have an opportunity put into their hand for advantaging themselves in regard of their outward condition in the world; some one opportunity more conducing therunto, than they have all their lives beside, and if this be neglected, many times they never meet with the like again.

Samuel appointed *Saul* to tarry seven dayes, he tarried six and part of the seventh, & *Samuel* not coming, he forced himself, and offered a Burnt-offering; the Text saith, As soon as he had made an end of offering, *Samuel* came, and tells him, he had done foolishly, for now would God have established his Kingdom upon *Israel*; but now he tells him, his Kingdom should not continue, (u) When the people met to crown *Rehoboam*, had he then spake good words to them, as his old Counsellors advised, they would have served him for ever: but speaking harshly, ten Tribes revolted from him, & he could never after regain that opportunity, he then had of settling himself: It is probable it may be thus with some, in regard of their spiritual condition, Christ telleth the young man, that he was not far off from the Kingdom of God: but he being unwilling to comply with Christs terms, went away, and we do not read that he ever came to Christ after; When *Paul* reasoned of Righteousness, Temperance, and judgment to come, *Felix* remem-

bled, but put him off at present, go thy way for this time, when I have a convenient season I will call for thee, but we do not find that ever that season came; So *Agrippa* tells *Paul*, Almost thou perswadest me to be a Christian; within a little; (w) but having thus spoken, he rose up, and it is likely was never after in so good a frame; some upon the hearing of a powerful convincing *Sermon*: others in the time of some great sickness, much bewail their former neglects, and take up strong resolutions for the future, so as at present, they seem not far off from the Kingdom of Heaven; yet afterward, repent of their very repentance; and neglecting to improve this opportunity, it may be feared of some, that they never have the like again.

Some say, the *Panther* never bringeth forth but once, and the reason is because when the young ones gather strength, they struggle to get more liberty, and with their nailes tear the film, or bag, in which they are inclosed, which putting the *Dam* to pain, she casts them out, while they are yet blind and deformed, and the bag being torn, she is incapable of bearing after; Thus many, when they are under the pangs of the new birth, which might if well managed, be a happy preparative for forming *Christ* in their Souls: yet growing impatient of these workings, and stirrings of Conscience, and not willing to stay long enough in the place of breaking forth of Children, they either silence Conscience by running to worldly diversions, or snatch at comfort before Humiliation hath had its perfect work, and by this default all comes to nothing; with *Ephraim* they flee like a *Bird* from the birth, and from the womb, and from the conception, and possibly never recover the like advantage. Infinitely therefore doth it concern us, when we have so fair a gale for Heaven, to improve this opportunity to the best advantage,

(w) ἐν ὀλίγῳ.

which

which cannot be neglected without great hazard of losing *Eternal* happiness.

(4.) We should be careful to cherish the good motions of Gods Spirit, exciting us to this work: As the best way to overcome sin, is to resist the first motions of it (upon that in *Gen. 3. The Seed of the Woman shall break the Serpents head*; *Austin* saith, What is the Serpents head, but the beginning of Sin? Resist that, and thou breakest the Serpents head;) so the best way of working out our Salvation, is to cherish those good motions the holy Spirit breatheth into the Soul; if thou blowest a *spark*, says the *Wise man*, thou shalt have fire, if thou spit upon it, it will go out, and both out of one and the same mouth. The Spirit of God is compared to *Fire* in Scripture; as that phrase of *quenching the Spirit*, implieth; there is no man, but sometimes hath a *spark* of this *fire* warming his heart; if we be careful to blow this spark, we may have fire to light our feet into the ways of peace; if we quench, or neglect to cherish it, we make our selves fitter Fuel for *everlasting burnings*: The Spirits working is compared to the *blowing of the Wind*, (2) Mariners, when they have a fair wind, use to put forth; but if they neglect that opportunity, may stay some time before they have another wind, and perhaps may lose their *intended Voyage*: when the *North & South* wind of Gods Spirit bloweth upon the Garden of our Souls, then is our time to set out for heaven; if we neglect these *sweet gales*, we must know, the Spirit bloweth *where & when* it listeth; we cannot expect it should blow at our pleasure: It is said of the Ostrich, That she leaveth her Eggs in the Earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or the wild beast break them (a). Some Naturalists say, when she thus leaveth her Eggs, she doth it with an intent to return to them again, and for that purpose usually takes her mark by the se-

(2) *Cant. 4. 16. John 3. 8. (a) Job 39.*

ven stars, but having staid some time in seeking her food, and the *seven Stars* being removed from the place where they were, she in vain looketh for her *Eggs*, and so they are either broken, or miscarry for want of *brooding*. Many men have *good motions* put into their hearts, many *purposes* to set about that great work of their Salvation; but at present they *lay them aside*, thinking they may re-assume them when they please; but neglecting at present to prosecute those *good motions*, the Spirit being grieved, withdraws it self, and when the Spirit withdraws its assistance, it will be in vain to think to effect this work by their own strength; when therefore the blessed Spirit of God warmeth our hearts with *good motions*, it should be our care to follow *good motions*, with *good purposes*, and purposes with *promises*, and promises with *endeavors*, and endeavors with *performance*, and performance with *perseverance*; whereas if we quench these motions, and stifle these births of the Holy Ghost in our Souls, it will be just with God to withdraw his Spirit; so God threatneth, *Be instructed, oh Jerusalem, lest my Soul departeth from thee, and wo to them when I shall depart from them*, saith God (b).

But to press this further, *Behold*, saith Christ, *I stand at the door, and knock*: (c) this knocking is chiefly by the motions of his Spirit: *Knocking*, is first, a *vehement motion*: men knock hard when they desire to come in; so doth the blessed Spirit. Secondly, It is an *iterated motion*: men knock, and if they be not heard, knock again; so the Spirit. Thirdly, It is a *gradual motion*: men knock first more gently, then with a louder noise; so likewise it is with the Spirit. But then fourthly, *Knocking* is a *finite motion*: men will not always continue knocking; we have a saying, if a man knock three times, and none answereth, it is manners to be gone; and when the Spirit of God knocketh time after time, if we shut

up the doors of our hearts, it is but just that he should give over, and *never knock more.*

Again, He is not only said to *knock*, but *Call*; *behold, I stand at the door and knock, if any man hear my voice*: though he doth not speak by an audible voice, yet he doth by words spoken inwardly to the mind, by a secret inspiration; as *Austin* saith, he felt something within him, but what it was he could not tell, for it was neither a voyce to be heard by the *Ear*, nor any colour to be discerned by the *Eye*, nor any *scent* to be perceived by the *smell*; it was neither hard, nor soft, that it might be felt, yet there was something God did, which he easily *felt*, but was not able to express! *As when the Lightning*, saith *Cyprian*, *breaketh through the Cloud, the sudden splendour of it doth not so much enlighten, as dazzle the Eyes*; so thou sometimes *feelest thy self touched*, but dost not see him that toucheth thee; thou hearest words spoken *inwardly* to thy Soul, but dost not perceive him that speaketh to thee; by such a Voice God often speaketh to men, a Voice sweetly acquainting us with Gods will; such a voyce as is spoken of, Thine ears, shall hear a word behind thee, saying, this is the way walk in it; (f) and if when God thus speaketh we be ready to hear, if when he saith, seek my face, our hearts eccho, thy face Lord will we seek; when he saith, let him that hath an ear to hear, our hearts answer, speak Lord, for thy Servants hear; when he saith, Return ye backsliding Children, our hearts answer, Behold we come unto thee, for thou art the Lord our God; (g) If when he cryes, Lift up your heads, Oh! ye Gates, and be ye lift up ye everlasting Doors, that the King of Glory may come in, we forthwith hear his voyce, and open the door, he is most ready to come in, and sup with us, and to give us to sup with him. But here is the great misery, God speaketh once, yea twice, yet man perceiveth it not, (h) and when we turn a

(f) *Isa.* 30. 21. (g) *Jer.* 3. 22. (h) *Job.* 33. 14.

deaf

deaf ear to Gods Call, we hereby provoke him to take up that peremptory resolution, Because I called, and ye refused, I will also laugh at your Calamity; then shall they call upon me, and I will not answer, they shall seek me early, but shall not find me. Sometimes he is said to *strive with men*: and this he doth in such manner that it is no easie thing to outstrive these wrestlings and contendings of Gods Spirit; he doth so follow men with the *Exhortations, Admonitions, Counsels* of his Word, so hedge them in with *Mercies* on the one hand, and *Corrections* on the other; so besiege them by inward *Enlightnings, Conversions, Perswasions, Impulses*, that men shall confess another day, that they were forced to strive, and *strive hard* to elude these workings of Gods Spirit, but this he will not do always, *My Spirit shall not always strive with man*: (i) Oh then take heed of withstanding these *strivings* of the Spirit, *Woe be to him that striveth with his Maker*; (k) If all striving with God be woful, certainly this is most desperate, when he shall *strive* to do us good; and we shall *strive* to suppress and *put off* these *contendings* of the Spirit, when he shall *strive to save us*, and we shall *strive for our own Damnation*: wo to him that *thus striveth* with his Maker, if we have hitherto thus striven against God, take we heed of striving any longer, lest God resolve, *My Spirit shall not always strive with man*, for that he is flesh.

Sometimes the *Spirit* is said to *draw*, (l) There are in Nature *four* ways by which one thing may be said to *draw* another; by *Sympathy*, so they say the *Herb Aproxis*, through a natural correspondence with the fire, though at a distance from it, *draweth the flame*, and begins to burn: by *heat*, so the *Sun draweth up* the Vapours: by *motion*, so the *Horse draweth the Coach*: and by secret attraction, so *Amber draw*.

(i) Gen. 6. 3. (k) Isa. 45. 9. (l) Cant. 1. 4. Hos. 11. 4.

eth the Straw, and the *Loadstone* the Iron: the blessed Spirit maketh use of all these four ways of attractions; he draweth by Sympathy, when he worketh in the heart any kind of willingness to yield to his call; by heat, when he warmeth the heart by good motions; by motion, when he seeketh to work upon men by the pious examples of other Christians; and lastly, by secret attraction, when in a Dream, a *Vision* of the night, or any other secret way, he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide *Pride* from man (m). And as *Elihu* adds, Lo all these things worketh God oftentimes with man: These several ways he seeketh to draw him to himself, and when the Spirit doth thus, we should resolve with the Church, *Draw me, we will run after thee* (n): whereas, if when the Spirit draws on, we draw off; when he draws forward toward heaven, we dravv backward toward perdition: Let us remember that dreadful commination, *If any man draw back, my Soul shall have no pleasure in him* (o). By all this it appeareth of vvhhat grand import it is to observe the motions, & comply with the workings of the Spirit: We read, when the *Cloud*, the testimony of Gods presence, abode upon the Tabernacle, whether it were two days or a month, or a year, the Children of *Israel* abode in their Tents, and journied not; but vvhhen the *Cloud* vvas taken up, vvhether it vvas by day or by night, they *journied* (p). When the Spirit of God is present vvvith us, and offereth its assistance, novv is our time to set out for heaven; vvhwhereas, to neglect this season, and to think to do it aftervvard, is as if the Mariner should lie still vvhhen the Wind is favourable, the Ship rigged, the Sails spred, and all accommodations provided, & should put forth vvhhen he vvere deprived of all these Advantages: Or as if the *Smith*

(m) *Job* 33. 16, 17, 29. (n) *Cant.* 1. 4. (o) *Heb.* 9. 38.

(p) *Numb.* 9, 17.

should

should lay aside the Iron *when it is hot* and malleable, and begin to strike when it is grown cold. When David enquired of God whether he should go out against the *Philistines*, he had this *Answer* from God; When thou hearest the sound of a Going in the tops of the Mulberry-trees, then thou shalt bestir thyself, for then shall the Lord go out before thee. (q) When we hear as it were a voice *within us* exciting us to this work, we should then *set upon it*, that being the time *when the holy Spirit goeth before us*.

5. We should conscionably perform those Duties which God hath appointed as means and helps to obtain Eternal happiness: As,

1. We should be much in Prayer: David saith, *For my love they are mine Adversaries, but I give myself to Prayer*; (r) it is in the Original, but I prayer; the words *give my self unto* as in our Translation, are added for explanation, as the different Character sheweth: David speaketh as if he were composed and made up of Prayer, and therefore no wonder that David assureth himself of Heaven; *As for me I will behold thy face in Righteousness*; it being impossible that a Son of so many prayers should perish. *He that calleth upon the Name of the Lord shall be saved*, is in three several places Recorded in Scripture,

2. We should be swift to hear. Hear and your soul shall live. (s) It was by the Ear, by our first Parents *listening* to Satan, that we lost that *happiness* we were entitled to by our first Creation: and in Nature, the same thing that giveth the wound, doth sometime afford the Cure: So God hath ordered, that by the Ear, by hearing the Word, we may obtain happiness. Excellent is that passage of Chrysostome, If you step into Courts of Judicature, what pleading and wrangling shall you hear? If into the Market-place, there is little to be seen but buying and selling, and lying and cheating; if into Private Fa-

(q) 2 Cor. 5. 24. (r) Ps. 190. 4. (s) Isa. 55. 3.

mities, nothing but working and toiling for the World; if into *Princes Courts*, all the Discourse is about Honours and worldly greatness, *but nothing that is Spiritual*, (t) scarce a word of God and Heaven. But go now into the House of God, and there you shall be sure to hear something of *Heaven and Heavenly things*, of the blessedness of separate Souls, of such things as neither the eye hath seen, nor the ear heard (u); we should therefore diligently wait at *Wisdoms doors*, and attend at the posts of her Gates.

3. We should be much in thanksgiving; God promiseth, I will give thee the opening of the mouth in the midst of them; (w) he would give them deliverance in such manner, that *Ezekiel*, and the rest of the Faithful, might with freedom and open mouth praise the Lord in the Assemblies. This opening of the mouth in praise, which justly belongs to God, for whom praise waiteth in *Sion*, and is imperfectly done by Believers on Earth, is perfectly and abundantly practised by the Saints in Heaven: the high praises of God are in their mouths; it is the great work of those Heavenly Inhabitants: as therefore wicked men accustom themselves to swearing and cursing; as practising that on Earth they are like to do in Hell: So the Saints inure themselves here to blessing and praising God, as learning that Duty on Earth, which they are to practice in Heaven. As *Young Gentlemen*, who intend to Travel into *Forreign Countries* will beforehand season themselves with some general observations of the Scituation, Manners, & Customs of those Countries; and learn something of the Language, that they might not be wholly to seek when they come there: In like manner, if we intend for Heaven, we should now accustom our selves to praising God, which is the proper Language of Heaven, and will

(s) *Isa. 65. 9.* (t) *πνευματικὴν οὐδὲν.*
 (u) *οὐ τὸ ὁρατὸν ἢ τὸν ὅρατον ἢ τὸ ἐκλεγεῖται,*
 &c. (w) *Ezek. 29. 21.*

make us more meet for it. The 145 Psalm is entitled, *David's Psalm of Praise*: Some Rabbins had so high an esteem of this Psalm, that they affirmed, that he who would three times every day repeat over this Psalm, might assure himself of Heavens; because some might think too high, Rabbi Kimchi thus moderateth; that it is to be understood of those that not only speak it with their mouth, but with their heart also; when the Sacrifice of Praise is offered to God, not only upon the high places of the tongue, but upon the Altar of the Heart, and from thence flameth forth in the Life; such praise hath a promise of Salvation made to it, *Whoso offereth praise, glorifieth me; and to him that ordereth his Conversation aright will I shew the Salvation of God.* (x) The praises the Saints now give to God, are like the Musician's tuning his strings before he playeth: they are but the essays of those everlasting Allelujahs they shall sing in Heaven.

(4.) Another help is Christian Conference, and conversing with Heavenly minded Persons: It is a good Observation Chrysostome hath, that naturally a man hath but one Head to advise him, one Tongue to speak for him, two Eyes to fore-see dangers, two Hands to work with, two Feet to walk with; whereas, saith he, had a man that skill, that he could make that Head a thousand heads to advise him, that Tongue a thousand tongues to speak for him, those Eyes a thousand eyes to fore-see dangers, &c. he would hardly be circumvented by any Policy; but this benefit we may have by the Communion of Saints; their Examples, Prayers, Directions, Exhortations, Encouragements, would be great helps to us in the way to Heaven. They who ask the way to Sion with their faces thitherward, are in a hopeful way of arriving there. When the Spouse enquired of the Watch-men, it was but a little that she passed from them, but she found him whom her soul loved.

To these I might add the *Duties of Reading, Meditation, Self-examination*, and some others, which must be all done in their *proper seasons*: The *Husbandman* must dung his Ground, Plow, Sow, Harrow, and perform other parts of necessary culture; if he neglects any one of these, he cannot expect a good Crop; so it must be in our *Spiritual Husbandry*, we must use all the means appointed by God, without the neglect of any; it would be a weakness in a man that hath a heavy Load, and dirty ways to pass thorow, to take but any one Horse out of his Team; our work is great, our strength small, our Enemies Potent, our hinderances many, therefore had need use all the helps God affordeth, without omitting any one: Only I shall subjoyn two Cautions to be observed by us in the Use of these means, and performance of these Duties.

1. *We must not be as the Grasshopper, that takes some skips toward Heaven, and then squats down upon the Earth again: or as some say of the Leopard, that if he doth not get his prey at two or three jumps, is impatient of any further pains: we must not think it enough to perform these Duties for a time, and then give over if we do not find that success as we expect, but must continue and persevere in the practice of them: In the Morning sow thy seed, and in the Evening with-hold not thy hand, for thou knowest not whether thou shalt prosper, either this or that (y). Elijah sends his Servant to look toward the Sea, he looked, but saw nothing; he went and looked a second a third, nay six times yet seeth nothing; he went the seventh time, and then he saw a little Cloud like a mans hand, and presently the Heaven was black with Clouds, and there was a great Rain: It may be thou hast made thy Addresses to God in the ways of his appointment, and that not once, but often; thou hast followed God from one Ordinance to another, and yet God answereth thee neither by Prophet, nor by*

Dreams; yet be not discouraged, but *wait* still upon God in the use of the means, possibly at last thou mayest see some little Cloud arising, some little relenting for sin, some weak desires after Grace and Salvation; if but so, do not despise this day of small things, or if at present there be not so much as a little Cloud appearing, yet resolve still to wait upon God, and possibly, as in that Miracle wrought by *Jeroboam*, of which the Prophet saith, *Make this Valley full of Ditches*; for thus saith the Lord, *ye shall neither see Wind nor Rain, yet the Valley shall be filled with Water*. (2) So, though at present there be neither Wind nor Rain to be seen; not one sigh coming from the heart, not one tear dropping from the eye, yet God being remembered in his ways, may in due time shower down righteousness and Salvation upon thy Soul. Be not weary, saith the Apostle, *of well doing for in due season we shall reap if we faint not*. (a) We should not then be as the common draught-horse, who if he doth not find the Load coming, gives over after a pull or two; but like the Horse of a right breed, which, though tyed to a Tree that stirs not, yet strains, and pulls, and will sooner fall down dead with straining, then give over. I charge you, O ye Daughters of Jerusalem; that ye stir not up, nor awake my Love till he please, (b) She was willing to wait his leisure. When *Moses* went up to receive Gods Commands, he stays six dayes in the Mount. (c) and the seventh God called to him; though we wait long, yet if at last God speak Peace, this will be a sufficient recompence for all our waiting.

2. A second Caution is this, We should take heed of any high thoughts of any thing we do, but let the golden thread of Self-denial run thorow all our Duties; and that in these two particulars:

1. We should not be like *Antipheron*, a Creature *Aristotle* speaketh of, who by reason of the weakness

(2) 2 Kings 3. 16, 17. (a) Gal. 6. 9. (b) Cant. 2. 7. (c) Exod. 24. 16. K 3.

*If his Eyes had a reflection of himself in the Air, as others have in a Looking-glass, so as all the day long he saw himself; but rather should be like that Mirror fixed upon the wall of the Arcadian Temple, in which, men looking to see themselves, they saw instead of their own faces, a representation of the Deity they adored: when we have done all we can, instead of seeing our selves, we should see God in all our Duties, and look upon all we do as Gods work in us. The Cien doth not bring forth fruit by any virtue of its own but by virtue of the stock into which it is ingrafted. Without me, saith Christ, ye can do nothing. if Austin, in the Agonies of his first Conversion, heard, as he thought, a voice speaking to him, Doyou stand in your self, and do you not stand? (d) It was to let him know, in his own strength. If Catharine of Sienna, labouring under temptations, and begging Christs help, had as is reported, this Answer returned, I am what I am, thou art what thou art not, It was to make her sensible that she was nothing in her self; what she was, she was in & by Christ: the promise of the Kingdom of Heaven is made to the poor in Spirit, (e) Such as know they are nothing, have nothing, deserve nothing can do nothing of themselves: we must be emptied of our selves, if we would receive of Christs fulness; we must be nothing in our selves, if we would have have Christ to be all in all to us; when we have done all we can, we must deny our selves, and ascribe all to free grace. When Joab had overcome Rabbah, he sent to David to come and take it, lest if he took it, it were called after his Name. (f) When we have performed Duties in the best manner, we should be willing that God have the glory of all. When David and the People offered liberally and willingly toward the Building of the Temple, David ascribeth all to God, Who am I and what is my People, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own hand. (g) In to find & not find? (e) Mat. 5. (t) 2Sam. 12.28
 have*

Give us: given thee, (g) Paul, whom *Austine* for this cause calleth the best Child of Grace, the faithfullest Servant of his Lord, whatsoever he was, or had, or did, he ascribeth all to *free grace*; he was in nothing behind the chiefest of the *Apostles*, yet confesses he is *nothing*. (h) He was what he was, eminent for grace, yet what he was, he was by grace; By the grace of God *I am what I am*: (i) he lived, yet not he but *Christ lived in him*. (k) he laboured abundantly, yet not he, but the *grace of God* which was with him. He was able to do all things, but through *Christs* strengthening him. (k) When we do no evil, we do our own, as Christ saith of the Devil. (l) we walk as men; they like men have transgressed the Covenant. (m) But if we do any thing that is good, it is from God, who worketh all our works in us; as therefore of him, and through him, so to him are all things.

2. We must take heed of relying upon them: *Luther* saith, We must take heed not only of our sins but of our good Works. (n) Duties can never have too much diligence used about them, nor too little confidence placed in them; they are good helps, but bad Saviours; it is necessary we do them, but it is dangerous to rely upon them, *John Knox* lying upon his Death-bed, passed over the last night of his Life with many sighs and groans; being asked, What was the cause of his trouble? He answered, that he had in his life-time gone thorow many Combats, endured many buffetings of Satan, but now the roaring Lion set more strongly upon him; before the Devil had set his sins before him, and tempted him to despair, and sought to work upon him by worldly allurements; but now he went another way, seeking to perswade him, that *Eternal Life* was but a due Reward for the great pains and labours he had taken in the Church of God: and this he looked upon as the

(g) 1 Chron. 29. 14. (h) 2 Cor. 12. 11. (i) 1 Cor. 15. 10. (k) Gal. 2-20. (l) Phil. 4-13. (l) John 8. (m) Hos 6. 7.

most dangerous temptation; if the Devil cannot diswade us from performing Duties, he will persuade us all he can to rely upon them; and this will as much gratifie Satan, and as certainly ruine our Souls, as if we wholly neglected them: when we have done all we are able, we must say, *We are unprofitable Servants.* Rollocke, when some minded him upon his Death-bed of his great Service he had done in the Church; He replied, I *abhor* my Rectorship of the University, my Reader-ship of Divinity, my Pastor-ship of *Edenborough*; and all I have done, that I might be found in Christ, not having on mine own Righteousness: And at another time: There is nothing of mine, which I do not account as *dung*, that I might win Christ. And again, I have nothing to glory in, but the *merits* of Christ, all other things I count losse.

6. We should labour for those Graces which entitle to eternal happiness; I shall name only some, as,

1. Knowledge, This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent, (p) Though the *Valentinian* Hereticks had knowledge in too high estimation, when they ascribed all to it, affirming, that as ignorance made us subject to all misery, so the restoration of the inward man must needs belong to knowledge only: yet what some Philosophers said of *Light*; that all the influences of the *Sun* and *Stars*, are by *light* transmitted to this inferiour world; so the *light of Knowledge* is that *Conduit-pipe*, by which the several Graces God worketh, are conveyed into the Soul; as in the first Creation light was the first thing God made, so in the new Creation, *Isaiah* saith, that *Judas Maccabeus*, going about to repair the Temple, and purge out the reliques of idolatry; began with the *Lights*; placed a *Light* upon the golden *Candlestick*, and ordained a Feast, which they called *Lights*: (p) Thus when God purifieth the heart, and makes it a Temple for himselfe. He setteth up the light of knowledge in the Soul.

Chap. XV. *Helps to us in looking after*

without this we can never hope to be made partakers of the inheritance of the Saints in light; When *Hamans* face was covered, death followed: when men live in a land of Light, and yet have the things of their peace hid from their eyes, it is a sad Prognostick of their everlasting miscarriage; If our Gospel be hid, it is hid to them that are lost, (r)

2. Godly sorrow, which worketh repentance to *Salvation*, not to be repented of. (s) If any thinks he hath no sin, I would say to him as *Constantine of Aescius* the *Novatean*, Let him make new *Ladders* to climb up to Heaven by: but if we have *sinned*, there is no other way than by godly sorrow, sin must be purged either by *water* or by *fire*, saith *Guericus*; if the *water of Repentance* doth not here wash away our sins, *Hell-fire* will afterward burn our souls.

3 *Faith*, which the Apostle calleth the substance of things hoped for, the evidence of things not seen (t) though we must distinguish between faith of Adherence, and *Faith* of Evidence, between the *first Act* of Faith whereby we believe, and the second *Act*, or as some call it, an *act* flowing from faith; (u) between the *work* of Faith, which is Believing, and the *fruit* of Faith, which is Assurance; A Christian may have faith in the *Seed* and not in the *Harvest*; the fire of Faith may *warm* his heart, yet not *flame* forth in Assurance; he may have the *direct act* of Faith, both a *Negative exclusive act*, whereby he renounceth all other ways and means of Salvation, & a *Positive exclusive act*, whereby he rests wholly upon Christ for *Eternal life*; yet not have the *Reflex act*, whereby he knoweth that he believeth, and that Salvation belongeth to him; yet where Faith is called a Believing to Salvation (w) and Salvation is said to be the end of Faith. (x)

4. *Love*, The joys of Heaven are said to be *proper*.

(r) 2 Cor. 4. 3. (s) 2 Cor. 7. 10. (t) Heb. 11. 1. (u) *Actus a se emanans*. (w) Heb. 10. 39. (x) 1 Pet. 1. 9. (y) 1 Cor. 2. 9.

God, for those that love him. (y) Ambrose in his Funeral Oration for Theodosius, describing his religious death, brings in the Angels & Arch-angels hovering about his departing Soul, to carry it to Heaven. And asking him, what Grace it was he here practised on earth, that gave him so ready an admittance into Heaven? He replied, I have loved, I have loved; Love is as strong as Death, the coals thereof are coals of fire, which hath a most vehement Flame. (z) In the flames of this fire it is that the devout Soul ascends to Heaven, as the Angel once in the flame of Manaoab's sacrifice.

5. *Humility*, As the Philosopher being asked; What is the first thing required in an Orator? answered, *Pronunciation*; what was the second? what the third? answered still *Pronunciation, Pronunciation*? So saith Austin, when where asked, what is the readiest way to attain *Truth*, and so *Happiness*? I would answer, The first, the second, and the third thing, is *Humility, Humility*. As often as I were asked, I would say *Humility, Humility*. It doth not only entitle to Happiness, but to the highest degree of Happiness, Whosoever shall humble himselfe as this little child, the same is the greatest in the Kingdom of Heaven. (a)

6. *Heavenly-mindedness*. There is no one thing so much hindereth the attaining eternal life as *Earthly-mindedness*; there are some Fowls, they call *Polyfurches*, which though they have wings like other Fowls to fly with, yet they have such heavy ponderous bodies, that they seldom flye higher than the stub of some Tree, but live most what like beasts upon the earth; worldly-minded men like these *Fowls*, who though they have *intellectual, immortal souls*, by which they should have converse in Heaven, yet they are so eaten up with the world, that they have no time, and less mind to look after Heaven. Some observeth, that other beasts, though they are made so as they look down to the earth, yet

sometimes, especially in their *extremity*, they *lift up* their heads towards Heaven; only the *Camel* is so depressed with the *bunch of flesh* upon his back, that he is alwayes poring upon the earth, and is never observed to look *up* toward Heaven; To other beasts he compareth *other sorts* of sinners: who though great strangers to Heaven, yet sometimes have some *thoughts of God*, and Heaven, only the *covetous worldling*, like the *Camel*, is bowed down to the earth, that he liveth, as if there were neither a *God* to be served, not a *Heaven* to be looked after: this *sin* therefore we must in a special manner *take heed* of, it is not more impossible for the same eye, at the same instant, to look *downward* toward the *Earth*, and *upward* toward Heaven, than to have the *heart* both upon the *World* and *Heaven*: if we desire, and hope for Heaven we must be *Crucified to the world*, must set our affections on things *above*, not on things on the *Earth*; we must never expect Heaven when we *die*, if we be strangers to Heaven while we *live*. In Physical transmutations the *form* is introduced in an *instant*; but there are some antecedent qualities, some previous *dispositions* that prepare the body for that change; though the soul in the *instant* of death quits *Earth*, and mounts up to Heaven, yet it must be prepared for Heaven by conversing there before-hand; such as now live strangers to Heaven, shall never intermeddle vvith those joyes. (b)

7. To these vve must add the grace of perseverance; some have seemed to *begin well*, yet ended miserably; others have *begun ill*, but ended happily; *perseverance* is all in all, other graces run the race, but only *perseverance* receiveth the *Crown*. Be thou faithful unto death, and I will give thee a *Crown of life*. (c) Solomon saith, *better is the end of a thing, than the beginning thereof* (d). The grace of the *Comedy* lyeth chiefly in the *last Scene*; it is the evening that *Crowneth* the day: *Seneca* saith, the last day judgeth all the prece-

(c) Rev. 2. 10. (d) Eccles. 7, 8.

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dent; happy are they, whose *last dayes* are the *last dayes*; vvhose works are more at *last*, than at *first*. vvhetheras, vvhhen men seem to *begin* vvell, and att *vvard* turn from the holy Commandment, it had *been* better for them never to have known the way of Righteousness. (s) Among other *Prodigies* vvhich vvere about the time *Julian* came unto the *Empire*, there was one: after a plentiful *Vintage*, there vvere *no grapes* appeared upon their *Vines* vvvith vvhich *wise men* vvere much affected, looking upon it ominous. When men seem to abound in the fruits of *Righteousness*, and aftervvard bring forth the *no grapes* of sin and disobedience, it is a sad *Prognostic* of their eternal ruine; as the falling of the *leaves* is the forerunner of *winter*, so the falling away of *men* in this life, presageth that *winter* of *Gods wrath*; vvhhen the *storms*, and *tempests* of *Divine vengeance* shall for ever beat upon them: having then put our hand to the *Plow*, vve must take heed of looking back again; the promise of eternal happiness is made to such as persevere: *He that endureth to the end shall be saved.* (t)

(s) 2 Pet. 2. 21. (t) Matth. 10. 22.

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